

A

Check to Uncharitableness:

O R, A N

ANSWER to a BOOK, entitled, "The SKELETON; or the ARMINIAN Anatomized; and the CARNAL PREACHER Dissected. By W. H."

IN THREE PARTS.

Part the First—Consisting of Remarks on Universal Charity being pursued, taken, examined, tried, cast and condemned.

Part the Second.—On an Arrest of Judgment, by an Appeal; and a Rule of Court granted for a fresh Trial of Universal Charity; by which he is honourably acquitted.

Part the Third.—The Trial of Mr. Uncharitable, alias Partial-Charity, by which he is found guilty and condemned.

TO WHICH IS ADDED,

A F A R T H E R

CHECK to UNCHARITABLENESS:

In an ANSWER to a SERMON

Preached in GRUB-STREET, by Mr. C. on Sunday the 13th of March, 1791.

By THOMAS KING.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. ROM. xiv. 19.

L O N D O N :

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T H E
P R E F A C E.

Christian Reader,

*WHEN I first heard of the Skeleton ;
or, the Arminian Anatomized, &c. I
was much displeased with the Author's un-
charitable spirit ; and resolved to answer
his performance. In which I intend to shew
the great impropriety of our accusing and
condemning each other for their different
opinions.*

*In some points of doctrine, my opinion is
different from that of Mr. W. H. Yet I
would not condemn him, while he maintains
those truths which the most experienced*

A 2

Christians

L

Christians are agreed in : such as our fall in Adam ; our utter helplessness ; Christ being the only foundation of a sinner's hope ; the necessity of our being born again ; and justification by faith in Christ, &c.

Under the Author's portrait, is put, "The root of the matter is found in me." What other root is found in him, I will not say ; but I am sure that very much of the root of bitterness is found in his Book. In the Dedication of his Book, he saith, page 5, "The doctrines I have written, I learned them not of man, but by the revelation of Jesus Christ. For I had been some months in the glorious liberty of the Gospel, before I went to hear the Gospel at all."

I answer, He was never taught to encourage such an uncharitable spirit, by any revelation he received from Jesus Christ. Besides, St. Paul saith, "Faith cometh by hearing, and hearing by the word of God." But this Author has found another way to receive

receive the revelation of Jesus Christ, without hearing the Gospel!

Again, page 7, he saith, "Hast thou the faith of God's elect? Let Election be its basis. Hast thou a justifying faith? Let imputed righteousness be its basis."

I answer, St. Paul saith 1 Cor. iii. 11, Other foundation can no man lay, than that is laid, which is Jesus Christ." It is Christ then, and not Election, which is the only foundation of a sinner's hope.

The Author adds, "Hast thou a victorious faith? Thy victory lies in a Saviour's arm," or, "Hast thou a purifying faith? Then faith fetches its purifying efficacy from a Saviour's blood." These are truths worth contending for.

Page 8, "God's decrees shall not always be called horrible, nor an everlasting righteousness be called nonsense."

Mr.

Mr. H. cannot prove, that those *Arminians* who have received the grace of God in their hearts, call God's decrees, horrible decrees. We mean such decrees as are contained in the scriptures; and not what the Author calls, "*The secret decrees of the Most High,*" in his 150th page; or, "*The secret records of Eternity,*" page 155.

As to these decrees I observe, If they are secret, they cannot be known; and if they are known they cannot be secret. It therefore is perfect nonsense to talk of God's secret decrees, which we ought not so much as to guess at.

Page 13, he says, "*If God of his infinite mercy keep you from Arminianism, Arianism, and Antinomianism, I shall think you are Christians indeed. I rank the errors of Arminianism in the front. However, they are all agreed against Christ; the Arminian cries down his merit; the Arian cries down his divinity;*

divinity; and the Antinomian cries down the revelation of him in the heart."

Mr. H's saying that the Arminians cry down the merit of Christ, is an absolute falsehood, as he himself knows. But it is no falsehood that he cries down the meaning of the apostle concerning Christ, "That he, by the grace of God, should taste death for every man." Heb. ii. 9, &c. &c.

E R R A T A.

Page 29, line 19—*for improved, read unimproved.*

Ditto 21—*for it was not what, read it was what.*

Ditto 27—*for talennts, read talent.*

Ditto 39—*for your souls? read souls?*

5 MR 64

A T A S E

A C H E C K, &c.

PART the FIRST.

C H A P. I.

Remarks on the Skeleton, which treat on Universal-Charity, being pursued, taken, examined, tried, cast and condemned.

“ Universal Charity pursued, and taken.”

“ N. B. Beware of Counterfeits.”

PAGE 1.—“ From what fountain does this Universal Charity flow? God himself hath declared, *Jacob* have I loved, but *Esau* have I hated.”

These words ought to be understood thus: *Jacob* have I loved, but *Esau* have I, or comparatively hated. For there are many passages in scripture that must be thus understood: as Luke xiv. 26, “ If any man come to me, and *hate* not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple.” And those words of our Lord must be thus taken, or they will contradict what *St. Paul* says, Eph. v. 25, “ *Husbands* love your wives, even as *Christ* also loved the Church, and gave himself for it.”

Page 2. Mr. *H.* says of Universal Charity, "This unscriptural love appeared in *Jezebel* the queen. She fed four hundred prophets of Satan at her own table, but would not suffer a sound prophet of God to live. When the judgments of God fell on her favourites, Satan's offspring, she would expose her soul to all the vengeance of heaven, in avenging their blood.—The gods do so to me and more also, if the life of *Elijah* (the Calvinist) be not as one of them by to-morrow about this time."

Here Mr. *H.* has told us something new, in calling *Elijah* a Calvinist, who lived some thousand years before *Calvin*.

Page 3.—"It appears to me, both her title, with all her religion, came from hell; and she seems in scripture, the queen of a rebellious Israel, the mistress of witchcraft, the nurse of wizards, a murderer of saints, an enemy to Christ, a banquet for dogs, and a portion for devils."

This is certainly a just character of that wicked and bloody queen, and descriptive of her just punishment; but that Universal Charity appeared in her must be a mistake, for she was filled with partial charity, in favour of her idol *Baal*, and his wicked priests. Again,

"All operations that beget hard thoughts of Christ, rebellion against him, or lessen in the least our esteem of him comes from hell."

I answer, To suppose that God has decreed the far greatest part of mankind to eternal damnation, without any possibility of their escaping it, is one of those operations that help, to beget hard thoughts of Christ: and to make him appear a less valuable Saviour than he is declared to be in the word of God: so that according to Mr. *H.* they must both come from hell, because they lessen our esteem of Christ, who is the Saviour of all men; especially of those that believe. 1 Tim. iv. 10.

The author speaking of *David*, page 8, says, when seventy thousand of the people were destroyed in three days by the pestilence; "At the sight of this, Universal Charity steps into the heart of

of *David*, and asks an irreverent question. However, when *David* got a little more into his right mind, he seems to drop his affection for idolatry, and let them centre on their proper object." "Do not I hate them that hate thee? I hate them with a perfect hatred; I count them mine enemies."

It seems more proper to say, *David* returned thanks to God for the removal of the pestilence, than to express his hatred against any persons at that time. Nor do we know that *David* was ever charged with idolatry, though Mr. *H.* says, he had an affection for it.

Again, "*Paul* seems to be caught in this web; I could, says he, wish myself accursed from Christ, for my brethren's sake, who are Israelites according to the flesh."

The apostle could not wish himself so accursed from Christ, as to be cut off from him and all his benefits; but rather, that he could wish himself crucified as Christ was, if that would be of any avail in behalf of his brethren, according to the flesh; for it is written, Cursed is every one that hangeth on a tree.

"It appears to me, says Mr. *H.* that *Moses* was for a time taken in this snare, when in the wilderness, Israel had made a calf, danced round it, and worshipped it; and they must all be pardoned to a man, in answer to a petition put up by Universal Charity; and *Moses* returned unto the Lord, and said, O these people have sinned a great sin: yet now if thou wilt forgive their sin, if not, blot me I pray thee out of thy book which thou hast written."

This petition of *Moses* was put up for the people, the next day after they had danced before the calf; for *Moses* was so angry with them on that day, that he bid the sons of *Levi* slay every man his brother, &c. Accordingly there fell of the people that day, three thousand men: so that they must all be pardoned to a man, is quite a wrong account of the matter. Nor doth it appear, that *Moses* meant any other, by being blotted

out of God's book, than being taken out of this life, as appears by the Lord's answer: "Who-so-ever hath sinned against me, him will I blot out of my book," which accordingly came to pass; for they all died in the wilderness, as did *Moses* afterwards for his sinning. *Abraham*, the father of the faithful, petitioned for Sodom and Gomorrah, and was not blamed for so doing; nor does the Lord here blame *Moses* for praying in behalf of the people, though his petition was not granted.

"I believe, says Mr. *H.* that petition in the Common-prayer-book to come from the same quarter; That it may please thee to have mercy upon all men. Christ prayed not for the world, but for them that his Father had given him out of the world."

St. *Paul* says, 1 Tim. ii. 1, I exhort, that first of all, supplications, prayers, and intercessions, and giving of thanks, be made for all men. It is therefore plain, that we are to pray for all men. As for Christ not praying for the world, *at the time*, it may be proper to observe, that he was *then* praying for his apostles and disciples, and therefore he did not then include the unbelieving world in his petitions. But if we consider, that he had commanded his disciples to pray for their enemies, and prayed himself for his persecutors, that his Father would forgive them, what can be more absurd than to say that Christ should taste death for *every man*, Heb. ii. 9, and give himself a ransom for all, 1 Tim. ii. 6. And yet never to pray for them?

Page 7.—"It appears to me, says Mr. *H.* that this Universal Charity was the door by which the whole troop of hypocrites crept into the primitive Church. Thou seest brother *Saul*, how many Jews believe, and are all zealous of the law. Thou must say the four men with thee have a vow on them, then purify thyself with them. This is to establish what Christ came to abolish. This is reconciling the world and the elect together."

Note,

Note, It was *St. James*, and the elders with him, who advised *St. Paul* to purify himself with the four men; see *Acts xxi*. Certainly then the apostle and elders knew what was fit to be done, without establishing what Christ came to destroy, or reconciling the world and the elect together, contrary to the truth, full as well as *Mr. H.*

Page 8.—“ But their counsel for peace, God turned into war; and *Paul* paid dear enough for it.”

St. Paul was shewn what he was to suffer at Jerusalem, by the prophet *Agabus*, *Acts xxi. 10, 11*. And if it was by the decrees of God, that he should do as he did, and suffer for it, who can help it? Is it not wrong, to find fault with the children of God, for doing what he has predetermined they should do?

Again, “ God shews us in his word, says *Mr. H.* the unalterable doctrines of his servants; and among all the temptations with which they seem to be tried, this to Universal Charity was none of the least. I had an experience of this temptation myself, for five and twenty years at least; and for two years I seldom was free one minute. I was tempted to believe Satan made the world: I was tempted also to pray to Satan. Having been long tempted with such things as these, to drown myself in the Thames, and many more too base to mention.”

I believe he cannot find in the scripture, that any complained of being tempted to Universal Charity, and that it was a temptation to sin. That he might be tempted as above I do not deny. But is it not strange to suppose, that such temptations were the fruits of Universal Charity? Particularly to be tempted to believe that Satan made the world, &c.

“ Being at last chased from all confidence in myself, I was at last obliged to throw away my Whole Duty of Man, and my Common-prayer-book also: and to betake myself to calling on Christ alone; though my prayer was with words

of one desperate, yet Christ delivered me. My sin, guilt, &c. took their flight at once, and Satan with them. Christ with all his salvation, beauty, grace, and glory came into my soul in a minute."

This was a wonderful change indeed. But why he threw away his Whole Duty of Man, and his Common-prayer-book, he has not told us. He might think they would reprove him, by shewing, that it was no part of the Whole Duty of Man, nor agreeable to the Common-prayer, to rail at, or revile, and slander others.

At this time, said he, I had never heard the gospel, nor did for some months after. I now saw my eternal election sure; Satan now could not invade me as an assailant: but he came as a visitor, to endeavour to spoil this bright work, by turning me into an Arminian."

It is a wonder how this author can pretend to be a preacher of righteousness, when he is guilty of such untruths; what, did he never hear the scripture read at Church, or elsewhere, before the time he speaks of? If he did, then his assertions are false. As for his eternal election being sure, that will be best known at the great day of accounts. But Satan's endeavouring to turn him into an Arminian, seems to be the product of his own fancy, and as absurd, as his esteeming those to be temptations to Universal Charity, when he was tempted to pray to Satan, and to drown himself. If Satan could not speed in attempting to turn him into an Arminian (if that was Satan's work,) yet we doubt he has sped full as well another way, by leading him into a party spirit, and unchristian zeal.

Page 10, he says, "He first set me to look at the whole troop of pharisees who attended the Church; especially the communicants: I conversed with several of them; but found them all blind. Having shed some thousands of tears over them, I was tempted to view the profane, the heathens, and the blacks, and then it was suggested unto me, What dost thou think of election now?"

now? Here I began to wage war against the sovereignty of my Maker, and wept for those which I never saw."

So here he was tempted, as he calls it, to Universal Charity, and he might have wept, pitied and prayed for the pharisees, the profane, the heathens, and blacks, without being blamed for so doing, whether they were saved or not. As we are exhorted to pray for all men, God would not have been angry with him for this kind of charity; for there is no passage in the Bible that forbids any persons from praying for such, nor yet that forbids them to weep for, or pity them. If he waged war against the dispensations of his Maker, respecting his creatures, this was a great crime; and far from Universal Charity, which acquiesces in God's appointments, and doth not think that any persons are lost for want of grace, according to the several dispensations in which God has been pleased to place them; but for the final abuse thereof, by continuing to sin against the true light, which lighteth every man that cometh into the world, John i. 9. How God gives his grace and Holy Spirit to those persons who have never heard the gospel, we cannot see at present; yet we ought to judge, not according to appearance, but judge righteous judgment. John vii. 24. And as there have been persons saved before either the gospel or the law was proclaimed in the world, we have just cause to believe that the same divine power worketh now as it did then, among those who had never heard either of them. Mr. H. says, "Christ, with all his salvation, beauty, grace and glory, came into my soul in a minute. At this time I had never heard the gospel, nor did I for some months after." If so, why may not the heathens, &c. receive Christ and his salvation in the same manner?

He goes on, "After this the hard state of beasts was represented to me, how hard they fared, and yet were never to be saved. And I thought I had more mercy than even God himself, I felt a heart

heart rising with malice against God, Christ, his sovereign grace, his elect, and all that held election. Long did I carry on this dreadful rebellion against God, and yet mourned and wept over beasts, creeping things and insects; but no feeling for a suffering Saviour."

He then acted as wrong against the Calvinists in his mind, as he does now openly against the Arminians; but he mostly acts on the extreme either way, or he would not have wrote in such a manner as he has done against the children of God, contrary to our Lord's words, Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets, Matt. vii. 12.

"The next step I took, says he, in this wonderful progress, was to consider the fallen angels, who, I knew, were excluded from all hope in God, and that for ever." Page 11.—"Soon my bowels began to yearn for them, and I was now pitying the infernal adversary of God and man; and fighting against my God. I went so far in this snare, as to determine to cast off all hope in God, supposing eternal damnation to be my doom: this is the very root of Arminianism, and I know what fruit it bears."

Here again he runs into an extreme by pitying the fallen angels; and into despair of God's mercy. But the pitying of devils, and the casting off all hopes in God, and fighting against him, he says, "is the very root of Arminianism." If this is the root, the fruit must be very bad. But we will consider this a little farther, and see if it be so or not.

The Arminians believe that Christ tasted death for every man, then they need not despair of God's mercy, nor cast off all hope in him; nor need they suppose eternal damnation to be their doom, except they continue in sin and unbelief; for they believe, that God willeth not that any should perish; but that the wicked turn from his evil ways and live: so that to despair of God's
mercy

mercy in Christ is no root of Arminianism. As for their having pity for devils, this charge seems to be wrong, because they believe that all the fallen angels, and all mankind, who finally reject the grace of God, deserve no pity; for they think, that if the devils, and all mankind who sin away their day of grace, did not justly deserve eternal punishment, God would not punish them with it. If fighting against God, by sin, is accounted the root of Arminianism; this the Arminians condemn, as well as himself, and affirm, that this evil root, as it sprang from Adam, is the root of all evil, and the fruit thereof is very bad in all, until they are renewed by grace.

“However, says he, God in answer to prayer delivered me, and I went back to my dear master, wept over him, loved him as a friend, and left heathens, brutes, and devils to shift for themselves.” Now he runs into another extreme; for brutes may perish, and the heathens fall into destruction with the devils for any pity or care he seems to have for them. Though he may let the brutes and devils alone unpitied, yet surely the poor heathens might have some part in his pity and prayers, without a crime; but his spirit seems quite far from that, and from what our Lord’s was, when he wept over Jerusalem.

Page 12.—“It is from this root of Universal Charity that those compassionate words flow, in behalf of *Cain, Judas, Saul, Ahab, and Pharoah*, declaring Christ died for them who are in hell already. When we hear from a pulpit those bowels of Universal Charity sounding in all their pity and love, for rebels, &c. we may soon guess who is the preacher. They ought to be an offence to us.”

The scriptures have informed us, that Christ gave himself a ransom for all, and that he is the propitiation for the sins of the whole world, see 1 Tim. ii. 6. and 1 John ii. 2. From these, and other passages, we declare that Christ died for all mankind, whether they are in hell or not: and except Mr. H. can shew us a passage in the Bible,
that

that faith Christ did not die for all; or that he only died for the elect, and not for those already in hell; without such a proof, we must still declare that Christ died for *Cain, Judas, &c.* although they were rebels; and who for their wilful rejecting the efficacy of the blood shed for them are now in hell, And though Mr. *H.* may guess who the preachers are that declare this doctrine, so offensive to him, is not this in effect to say, that the Bible is an offence to him which has such passages in it? But ought it not rather to be an offence to us, when we hear any preacher say, Christ did not die for all, did not taste death for every man?

“All the enemies this Universal Charity has, appears to be only God’s sovereign, electing love to his chosen; Christ’s particular redemption of his people, and the Holy Ghost’s sovereign and discriminating operations of the called of God.” Page 13.—“All the Arminians I ever conversed with, seemed to be in love with all, but these sovereign acts of grace, and the chosen of God; but these they oppose.”

We do not believe that God is a partial being; but that all his ways are equal. It is men that are partial; not God. As for Christ’s particular redemption, that remains to be proved; but as the scripture saith, He tasted death for every man, then universal redemption must stand of course. As for the sovereign operations of the Holy Ghost, on the called of God, we observe, with respect to those servants, who had each of them one pound of their lord, and who said to them, Occupy till I come, that there was a manifest difference made between them, according as each had improved his lord’s money; but he that refused to make use thereof, was condemned for not occupying it as he might have done, or else his Lord would not have condemned him. Thus God, by his Holy Spirit, will make a difference, Between the righteous and the wicked, between him that serveth Him, and him that serveth him not, Mal. iii. 18.

I believe

I believe each Arminian who is endued with divine grace, does highly approve of, and loves all God's acts of grace, and the chosen of God; but he does not believe that God's acts of grace are like the acts of a tyrant, commanding things to be done that he knows are impossible, and then send them to hell for not doing them. Can it be just in God to send any person to hell for not flying up to heaven? For this is no more impossible than those other things are. As for the chosen of God, the renewed Arminian knoweth, that all who are renewed and born again of the Spirit of God, and who persevere to the end, are the chosen of God; and them he loves as his brethren, let them be of what denomination they will; or he could not with propriety be called a universal lover, or a person of universal charity.

Mr. *H.* adds, "A woman told me, that a certain preacher threw the gates of heaven wide open; I then told her she ought to be damned if she boasted of power to enter in, and yet staid out. Another told me, I barred the gates of heaven; but Mr. Universal Charity opened them to all. I told her if he did, there was none let in but God's elect; for all that are there, are called, and chosen, and faithful." Rev. xvii. 14.

If Universal Charity opens the gates of heaven to all, then he acts according to our Lord's commission, Go ye into all the world, and preach the gospel to every creature, Mark xvi. 15. But if Mr. *H.* thinks otherwise, let him fear lest he falls under the condemnation mentioned in Matt. xxiii. 13. Of shutting the kingdom of heaven against men. But he says, all who are in heaven, "Are called, and chosen, and faithful." According to this, these elect are first called, before they are chosen, and they are faithful, not continuing in sin that grace may abound; but faithful unto death, that they may obtain the crown of life. In the author's 14th, and following pages, he speaks of a man who "appeared to walk like an angel, &c." This man, he says so offended him,

as to cause him to be "so severe against that doctrine," "the Arminian labyrinth," as he calls it.

Page 17.—"Being one day at *Ewell*, in *Surry*, and reasoning that it was God's grace alone which began, and would carry on this work; the answer in my mind was, no: I had improved the day of grace myself, and falling away was a truth, for I was already fallen. This cut me so deep, that I cursed the day I ever saw that wretch."

Though this man appeared to walk like an angel; yet he represents him as dealing with his conscience as a thief, and labouring to bring his soul from Christ, and expounding to him the way of the god of this world. How this was I cannot tell; but I think we must not be too forward to give credit to this author in what he says concerning any controversy he is engaged in.

Here let us observe the oddness of his notions in saying, "I had improved the day of grace myself, and falling away was a truth; for I was already fallen." Did he think, that not to improve the day of grace is the best way to keep us from falling? If so his thoughts are contrary to 2 Pet. i. 10. where we are taught to Give all diligence to make our calling and election sure; because if we do these things we shall never fall.

Again, "The scripture says, No man can come to me except the Father draw him. If you can find a passage in scripture where it is said, a man has a power to come, then you may prove the Bible lies."

I answer, The Bible tells us that many resist the Holy Ghost, by whose influence they might come to God. It also says, They will not come unto Christ that they may have life. It is true, we have not power of ourselves to come unto him: but by his power given unto us we may do it. But does God give this power unto any who reject his grace, or does he not? If he does, then their condemnation is just; if not they cannot abuse the grace they never had. I believe it never was proved that God refused this grace to any;

any; but offers it freely unto all. But who are the persons whom God denies his grace and mercy to ! If they cannot be found, is it not blasphemous to declare, that God is not loving to all, and that his tender mercies are not over all his works ?

Again, "God has an undeniable right to set this impossible task, to put away their evil, make themselves a new heart, learn to do well, make themselves clean, &c. and as a just God, damn them for not performing that task."

God has no where said, that he has any such right over mankind ; nor hath he told us, that it is just in him, to damn any person for not performing an impossible task. For he will not lay upon man more than right, Job xxxiv. 23. Nor do I believe that God commands that of men, which he doth not give power to perform.

Page 18.—"Christ gives them a new heart, a new spirit, and promises that they shall never depart from him." Ezek. xxxvi. 27. In all this chapter there are no such words, as, they shall never depart from him. "This was the privilege of a son, the other the task of a servant; and the son is to abide in the house for ever: but the servant is to be kicked out of doors."

This is a false quotation: the words are, "Cast out the bond-woman and her son." And so far is God from kicking his servants out of doors, that he has declared quite the contrary concerning them; so Rev. vii. 3. Till we have sealed the *servants* of God in their forehead, and xix. 2. 5. And hath avenged the blood of his *servants*, praise our God, all ye his *servants*. And Christ saith, If any man *serve* me, let him follow me, and where I am, there shall my *servant* be; if any man *serve* me, him will my Father honour, John xii. 26.

"These things saith Mr. H. made the scale of Arminianism move up; but eternal Election came down full weight. This brought me out of the

C

Arminian

Arminian fog, and truth shined in my heart like a comet."

Mr. H. saying, that truth shined in his heart like a comet, is a very fit comparison; for a comet, is supposed to shed abroad baleful and malignant influences where it comes; it is also supposed to be a world on fire, and though it carries a long gilt train with it, yet it blazes but for a little while, it being soon over and gone; and though it is looked upon with wonder by the gazing world, yet it does no good to any, that we know of. Such seems to be the nature of those fancies that Mr. H. said shined in his heart.

Again, Page 19.—"From that moment I waged war with Arminianism, and if God spares my life a hundred years longer, I hope he will employ me in this battle, and let me die in this fight; and I am fully persuaded I shall never doubt of its being the battle of the Lord."

So he hopes to be employed if he lives one hundred years in this battle, and die in the fight, of hatred, ill-will, and malice against all those who differ from him, as if his opinions alone were infallibly true, and all others undoubtedly false. Is this "following peace with all men!" If he thinks it is the battle of the Lord's, and that his opinions are according to truth, yet, in defending them, he ought to proceed in the spirit of meekness, seeing the wrath of man, worketh not the righteousness of God."

Of those persons who had disputed with him, he says, "I have often been enabled to stop their mouths, when they have been contending for good works in point of merit, by setting my works against theirs." They did nothing "but cavil, and yet boasted of merit; and I have sometimes told them, my works would weigh down the works of fifty of these Arminian Trunk-makers."

Empty boast! But his saying they contended for good works in point of merit, I believe to be absolutely false; for it has been often observed, when any person insisted, that faith without good
works

works was nothing worth; they of Mr. *H*'s party would charge them with contending for the merits of works, when they only meant that good works were necessary in point of obedience, and as a proof of the truth of our faith, according to Titus ii. and James ii. &c.

"When they have been contending with me, says Mr. *H*. for final apostacy from grace, I have told them, their faith was not the gift of God, nor the faith of God's elect."

It is sufficient that the Scripture hath forewarned us against final apostacy, as Ezek. xxxiii. 13. 18. Heb. 4. 1. Rom. xi. 20, 21, 22. These passages Mr. *H*. declares, to believe them, is not the gift of God, nor the faith of God's elect!

"According to their faith, be it unto them, I believed I never should," (fall away) "and according to my faith, it would be unto me. God is not bound to keep them, on in his strength who reject his omnipotent arm."

Here let Mr. *H*. consider, The foolish virgins believed they should have been admitted, when they said, Lord, Lord, open to us, Matt. xxv. 11. But they were disappointed; though they might fancy, that according to their faith it would be done to them. Likewise in Matt. vii. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? These no doubt, may fancy it will be done to them according to their faith: but they will be mistaken, as our Lord has shewed, ver. 23, for they will then be rejected contrary to their faith. There are many that believe, they shall go to heaven, (although they continue in sin,) as well as those who reprove them for their wicked lives, and of this they say, there is not the least doubt; for God is merciful. Yet we know it will not be done to them according to this their faith; for except they are born again, they will certainly perish. St. *Paul* faith, 2 Cor. xiii. 2. Though I have faith, so that I could remove

mountains, and have not charity, I am nothing. Does not this militate against Mr. *H.* who boasts of faith; but appears to have but little, or no charity, which is the bond of perfectness? As "God is not bound to keep them, who reject his omnipotent arm." So he is not bound to prevent their falling, who dare assert that it is impossible to fall finally from grace, and yet go on in sin; as those persons do, who slander and vilify others, for holding different opinions from them. I think such are fallen already, and are acting contrary to our Lord's words, Thou shalt not tempt the Lord thy God: who nevertheless are tempting him by uncharitable censures, under a notion of it being impossible to fall finally away.

Page 21.—"He says, pray Mr. *Charity*, what is your Christian name? Answer, *Universal*. Pray who gave you that name? Who were your god-fathers and god-mothers, and what did they promise to do for you? Did they promise you should live in charity with all men? Yes. So indeed you do. with all men in the flesh."

This is compleat nonsense, to ask Mr. *Charity* what is your Christian name? when in his book he has represented him to be no Christian, but worse than a murderer, thief, sodomite, &c. If *Universal Charity*, does live in charity with all men, what fault is there in this? Is it right to fall out with him for it? For all men, must include all the Saints of God, of every denomination, as well as others, not excepting the Author of the Skeleton. See Rom. xiii. 8, 9, 10.

The Author proceeds, "How came you to lift up your hand against the Lord's anointed? I mean, holy fathers, old honest *Calvin*, &c." Whether he here means, Popish fathers or not, he has not told us. How honest *Calvin* was employed in the affair of *Mich. Servetus*, in procuring him to be burnt at *Geneva*, for his religion, let any one judge; I think there does not appear much honesty in this case, nor did he shew much charity, or love, nor did he do in this, as he would be done by.

"If

"If thy name, says Mr. *H.* is Universal, how camest thou to call the sovereign Monarch of heaven and earth, a tyrant God?" This charge, I think, lies at the door of those who declare, that the tender mercies of God are not over all his works; that he is not loving to every man; and who represent him, as decreeing the greatest part of mankind to eternal misery, without giving them grace whereby they may be saved.

He goes on, "And how camest thou to call the King of Zion to an account about the chosen subjects of his kingdom?" Pray Mr. Inquisitor, who calls him to an account more than yourself, by laying a bar in the way against the universal efficacy of his most precious blood? by denying that it was shed for the sins of the whole world? and by disputing his testimony of tasting death for every man?

Page 22.—"Dost thou want to condemn the chief Shepherd, and call him to an account about his particular fold?" By adhering to the apostles words, 1 Tim. iv. 9, 10, 11. This is a faithful saying, and worthy of all acceptance; for therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe. These things command and teach, we are accused, as wanting to condemn the chief Shepherd, because we believe, that he is the Saviour of all men, &c. "Dost thou want to alter his Register book, and blot out the names of his sheep, and interline it with the name of goats?" I do not know any one who has altered it more than Mr. *H.* has, in various places of his book, by false quotations.

Page 23.—"Oh thou full of all subtilty, in wresting the word of God; thou full of all mischief, in sowing discord among brethren, thou child of the devil by birth and practice." These words, are so descriptive of the Author, that he could not well have found words more proper to set forth his own malignant spirit, and contentious conduct.

C H A P. II.

Universal Charity examined.

Page 25, "Try the Spirits."

"Master Universal Charity, alias Infernal Deception."

"I Adjure thee to inform me, what thy occupation is, from whence thou camest, of what country, and people thou art? Answer. My father is God, and I teach according to his law; thou shalt love thy neighbour as thyself. If God were thy Father thou wouldst own his sovereignty, and love *Jacob*: but instead of that, thou hatest *Jacob*, and contendest for *Esau*."

As for the charge Mr. *H.* brings, of hating *Jacob*, and contending for *Esau*, he has not said, who the persons are that he aims at. But we may suppose he means Christ, as being of *Jacob's* seed, which whoever hates, does it at his peril. As for *Esau*, the Scripture calleth him a profane person: yet we find Heb. xi. 20. By faith *Isaac* blessed *Jacob* and *Esau*, concerning things to come. Nor do I think that *Esau* was so wicked, as some represent him to be. His despising his birth-right was certainly a profane act; yet he might repent of it afterwards. And as one proof of it, he was quite reconciled to his brother, after he came from *Padan-aram*; and we are told, Gen. xxxv. 29. And *Isaac* gave up the ghost and died, and his sons *Esau* and *Jacob* buried him. By which we see that brotherly love subsisted between them, for they jointly performed the last kind office, to their deceased father: and as *Esau* was now reconciled to his brother, how do we know, but that he was reconciled to God also.

Page 26.—"Thou hast caviled against the testimony of all them who spake as they were moved by the Holy Ghost, thou art at war with all the
burning

burning and shining lights in the land of the living." Those who contended for the doctrine of the absolute decrees, did not speak as they were moved by the Holy Ghost; for the Bible, in many places, teaches otherwise. If declaring and defending the truth of God's word, respecting the Universal Redemption of mankind by Jesus Christ, and of God's being willing that all men should come to the knowledge of the truth and be saved; and that he willeth not the death of a sinner, but rather that he be converted and live: if defending these doctrines, &c. is to be at war with Mr. *H*'s burning and shining lights, I hope God will prosper us; for I doubt not, but it is the Lord's truth that we defend. And it is at the peril of our souls that we decline it; we are earnestly to contend for the faith once delivered unto the Saints, though some of our brethren who differ from us in opinions, may be angry with us for so doing.

Mr. *H*. mentions an Author, who says, "The blessing of the doctrine of election, rises in value proportionably to the fewness of its objects." If so, then were but one or two of mankind saved, the value thereof would rise far beyond what it does now. Oh! what a valuable doctrine is this! But would not some persons shudder to think, that the infinite value of the precious blood of Christ, shed for the sins of the whole world, would rise in value proportionate to the fewness of the persons it hath purchased, and that the fewer there were saved, the greater is the blessedness thereof!

Page 27.—"But thou having engrossed all wisdom to thyself, hast made thy pupil a second Pope, set up another infallible head." What a pity is it, he did not confer this honourable title on Mr. *H*. whose spirit seems very fit for it, for to himself he appears quite infallible, and his words, he requires to be received for evident truths, without any dispute against their validity, as much as any Pope does.

Page 30.—“Thou teachest blind guides to preach contradictions, and to set the dead to perform impossibilities.” Whatever contradictions, and impossibilities, others may preach, they cannot be more absurd, and inconsistent therein, than those are, who represent God as calling all sinners to repent and turn to him, and at the same time give it as their opinion, that he does not design that many of them shall turn to him at all; but has bound them up so fast by his eternal decrees, that it would be as possible for them to pull the sun from his place, as to turn to God and live; and that this God, whose tender mercies are over all his works, will, nevertheless, send them to a far more dreadful punishment in hell, for not obeying his calls. But as God willeth not that any should perish, I believe, that he calls all by his providence and grace, and giveth to every one sufficient help to obey his call, which, if they refuse to do, this will be the cause of their damnation.

“To the dead they say, up and be doing, and to the leper make ye clean.” Would Mr. *H.* have us say to the lepers, be filthy still, till ye drop into hell? by no means; for we are taught to say, “Wash ye, make ye clean, put away the evil of your doings from before mine eyes, cease to do evil. Learn to do well.”

“Telling the proud insensible hypocrite, that he is perfect; telling them they are perfect in the flesh, even as God is perfect, making God flesh and blood as they are. He that says to a wicked man thou art righteous, him shall the people curse.”

I ask, can Mr. *H.* find the persons, who profess to be religious, that ever gave it as their opinion, that God is flesh and blood as they are? If not, his accusations are false. God sent his Son into the world to take upon him human nature, and united it to the Divine nature in one person; but still the Divine nature is the same as before, without flesh and blood. I suppose he here aims at the persons who teach the doctrine of Christian perfection;

perfection; but these declare, that the greater their experience is, the less they appear in their own eyes; and that they stand in need every moment of the constant supplies of God's grace.

Page 32.—“Thou wouldst do as Christ did; he gave them strong meat first; rejoice that your names are written in heaven.” Luke x. 20. I answer, *Paul* says, 1 Cor. iii. 2. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet are ye able: and *St. Peter* says, As new-born babes desire the sincere milk of the word, that ye may grow thereby. See Heb. v. 12, 13, 14. and xiii. 9. Our Lord's sermon on the Mount gives a plain account of his religion, but not of his disciples' names being written in heaven, which no passage in Scripture calls strong meat. Nor was this our Lord's first doctrine; for in Matt. iv. 17. it is said, From that time Jesus began to preach, and to say, repent; for the kingdom of heaven is at hand. Then according to this, Repentance was his first doctrine.

Page 33.—“Thou hast taught souls to stagger at the arm of the Lord, by denying the final perseverance of God's elect.” In answer to this, I shall point out several passages of Scripture, that speak of what is called final perseverance; and then some other passages, that shew the possibility of falling away; that the reader may judge for himself.

And first, Rom. viii. 28, &c. We know that all things work together for good to them that love God. They are those who keep his commandments, as 1 John v. 3. For this is the love of God that we keep his commandments. Such are called of God according to his purpose, whose purpose is to call all men from their sins, unto himself. Ver. 29, For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, &c. Here the decree of predestination is, that we should be conformed to the image of Christ, in whom was no sin: to walk as He walked in righteousness and true holiness all our days.

days. Verse 30, "Moreover whom he did predestinate, them he also called, &c." This is the method God uses in bringing sinners to himself, for whom he foreknew would obey his call, them he predestinated to be conformed to the image of his Son. The Spirit of God first calls sinners; in the next place they obey the call, and then they are justified by faith; and on their enduring to the end, are glorified. From the remaining part of the chapter, the reader may see, that not the power of any creature, either in earth or hell, nor any trials of our faith, that God suffereth to befall us, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Here is most blessed encouragement, for every tempted soul, when buffeted by Satan, and tried by cruel mockings, scourgings, bonds, imprisonments, &c. all these things will prevail nothing, as long as he resists the devil, and strives against sin; for sin only can separate us from the love of God. See Isa. lix. 1, 2, 3.

In Heb. xiii. 5. it is said, "I will never leave thee nor forsake thee." See Joshua i. 5. This promise we may safely rest upon, if we do not leave, nor forsake God, of which *Moses* cautions the children of *Israel*, Deut. iv. There are many other places in holy writ that shew forth the loving kindness of the Lord to those who continue to serve him. But if we, like the children of *Israel*, turn aside from serving the Lord, and continue in sin as many of them did, then he will remember our sins against us, for he hateth all the workers of iniquity.

I shall next point out some passages that shew the possibility of falling away. As Ezek. xxxiii. 13. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity; all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it, and verse 18. When the righteous turneth from his righteousness, and committeth iniquity, he shall even

even die thereby. These texts shew plainly that when the Lord hath said to the righteous, (such as he himself here calls righteous) that he shall surely live, if even such a person commits iniquity, he shall die thereby.

It is said of him, that turneth from his iniquities; Ezek. xviii. 22. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done, he shall live. Here it is called his righteousness in which he shall live, as was the above righteousness from which he might fall; so that the righteousness mentioned in each place is the same.

In 2 Chron. xv. 2. Hear ye me, *Asa*, and all *Juda*, and *Benjamin*. The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. This passage shews, that though the Lord saith, I will never leave thee nor forsake thee, that it is to be understood, if we do not leave, nor forsake him: which if we do, we have no cause to say, he will not forsake us. 2 Tim. ii. 12, 13. If we suffer we shall also reign with him; if we deny him, he will deny us: if we believe not, yet he abideth faithful, he cannot deny himself.

Rom. xi. 20, 22. Concerning the goodness and severity of God, Towards thee goodness, if thou continue in his goodness, otherwise thou also shalt be cut off. St. *Paul* saith, 1 Cor. ix. 27. I keep under my body, and bring it into subjection, least that by any means, when I have preached to others, I myself should be a cast-away. This sheweth, that his being a cast-away is possible, accordingly he provides against it, by keeping his body in subjection to the will of God. St. *Peter* also giveth warning thereof in his second Epistle, ii. 20, 21. For after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ: they are again intangled therein, and overcome, the latter end is worse with them than the beginning. For it had been

been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. And in 2 Pet. chap. i. ver. 4—10, which the reader may see, are given a catalogue of divine graces: and the apostle saith, "If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ; but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins, wherefore the rather, brethren, give all diligence to make your calling and election sure, for if ye do these things, ye shall never fall."

The author to the *Hebrews* speaks in very express terms of falling away, and perishing, see chap. iv. 1: and vi. 4.—8: and x. 26.—29: and 38th verses. In Matt. xviii. 23, &c. Our Lord likens the kingdom of heaven, to a certain king, who would take an account of his servants. One of which owed him ten thousand talents: but as he had not to pay, his Lord commanded him to be sold, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying lord, have patience with me, and I will pay thee all: then the lord moved with compassion, forgave him the debt. We here see that the servant was fully and freely forgiven. But though he was forgiven, he falls from that state of grace, and demands of his fellow-servants a small debt of an hundred pence, who fell down at his feet, and besought him, in the same words he himself had used before to his lord; but he would not forgive him, but cast him into prison. Then the king was wroth with him, and said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee. And his lord delivered him to the tormenters, till he should pay all that was due unto him.

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It is remarkable, that the promises, given to the seven Churches of *Asia*, are to them that overcome, See Rev. ii. and iiid chapters. In the iiid chapter and 5th verse it is said, He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life. From which it appears possible to have our names blotted out of the book of life; and if none but the elect have their names written therein, now even the elect may have their names blotted out of the book of life. We are farther warned in the xxiid chapter, verse 18, 19, that if any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.

But Mr. *H.* says, "Thou hast thrust sore at this arm of God, that they might fall, by telling souls they might stand to-day, and fall into hell to-morrow. Surely this must weaken confidence in the omnipotence of God.—This proves thee a Preacher of damnation." It must first be proved, that those who are justified cannot commit sin: which Mr. *H.* will not undertake to do. For he says, the Scripture declare, that a just man sinneth seven times a day. *Solomon* only saith, Prov. xxiv. 16. A just man falleth seven times, and riseth again; but the wicked shall fall into mischief." In this passage we find neither the words *day*, nor *sinneth*.

If a justified person may fall into sin, then hear what St. *John* says, "He that committeth sin is of the devil," 1 John iii. 8. and in verse 15, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." The apostle doth not say, that such a one never had eternal life; but that he hath it not *abiding* in him.

The servant to whom the king forgave ten thousand talents, is a proof of this truth, though the king has forgiven him that vast debt, yet as

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he had cast his fellow-servant into prison for the small sum of one hundred pence, the king cast him in also till he should pay all that he owed him, and so likewise saith our Saviour to his disciples, "Shall my heavenly Father do also unto you, if ye from your heart forgive not every one his brother their trespasses," Matt. xviii. 25. Nor does this doctrine weaken confidence in the omnipotence of God, for he can and will certainly save, and deliver all those who continue to put their trust in him. But it weakens the vain confidence of our being the children of God while we are living in sin: "Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin," John viii. 34. And, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness," Rom. vi. 16.

Nor is this preaching damnation, or encouraging unbelief; for he that affirms, that a person is still a dear child of God, though he continue in sin, is a teacher of error, and lead persons into such a belief as will of consequence ensure their condemnation, if their works are according to such a faith; for God hateth all the workers of iniquity.

Page 34.—"Thou preacheſt down the ſovereignty of our Eleſt head, and Eleſt foundation Chriſt Jeſus, by denying election; and thou preacheſt down the everlaſting rightcouſneſs of God, by denying its imputation, and thou preacheſt down the omnipotence of God, by denying our perseverance therein, and then thou criest out, lo! here is Chriſt."

We neither preach down the ſovereignty of Chriſt, nor his eleſt foundation, when we ſay, that all thoſe who are renewed and born again of his Spirit, and endure to the end, are they who are called the Eleſt of God, and that Jeſus Chriſt is their Sovereign, and Eleſt foundation, and as he foreknoweth who they are, they by him are called

called his sheep, and they follow him. Nor do we preach down the everlasting righteousness of God, nor deny its imputation, but contend for its merits being imputed to all that believe.

Neither do we deny our perseverance in God's omnipotence, for we know that we cannot stand one moment against our spiritual enemy, but by his omnipotent arm. Nor do we more than Mr. *H.* cry out, "Lo! here is Christ;" for we say that Christ is only to be found in a believing heart.

Page 35.—"Thou art too proud to beg, but not too honest to steal, thou regardest devils, rebels, hypocrites, and brutes, but hast no more mercy for the honest saints of God, than his unmerciful Holiness of *Rome*, &c." If the author thinks himself one of the honest saints of God, this passage is but a poor proof of his being so.

Of one *Brown* of *Gainsborough*, who came to hear him, he says,

Page 36.—"Ever since, he has been rejected of all the imperfect society of universal lovers, because he by the Spirit is made perfect, even as his heavenly Father is perfect." What he says about *Brown*, &c. we shall give but little credit to; till we see a little more of a charitable spirit in this author, who affirms in this place, all the whole doctrine of christian perfection that we contend for.

"If universal charity holds universal redemption, and says Christ died for all, why not for them who are born again of the Holy Ghost, as well as for *Cain* and *Esau*." Most certainly Christ for all, and they who are born again of the Holy Ghost, are more particularly included in the benefits of his universal redemption, "Who is the Saviour of all men, especially of those that believe." 1 Tim. iv. 10.

Page 37.—"There came up the *Ziphites*, and said to *Saul*, doth not *David* (the Calvinist) hide himself with us?"

Page 38.—"Though he has done nothing amiss, yet one part shall be to deliver him up into the

king's hand." *Saul* said, "Ye blessed Traitors, and *Doeg* the murderer, are my best friends. But *David* is one of the Elect. I hate him, yet the Lord God has chosen him, and by his faith he is more righteous than I."

Page 39.—"Universal charity was partial in nature then as well as now. This pitiful principle, had shewed itself before in the salvation of *Agag*, but *Samuel* that severe Calvinist, being void of Universal Charity, chopped him to pieces before the Lord."

The name of Calvinist was quite unknown, either to the *Ziphites*, *David*, &c. But here is a strange piece of stuff huddled together in Mr. *H*'s account of *Saul*, &c. which we pass by, with only observing his calling *Samuel* that severe Calvinist, being void of Universal Charity; and hence we need not wonder at his being void of it himself, when according to his notions of *Samuel*, he has so good an example to follow for his imitation.

Page 40.—"I once laid hold of some hymns wrote by a perfect man, who is a great champion for Universal Love: in this piece of poetry all gospel Ministers, who declare the whole counsel of God, are stiled children of the devil, in these words,"

"Hear the hellish monster roar,
For you Christ died, and not one more;
His children listen to his call,
And shout, Christ did not die for all."

"Embassadors of peace are here called the children of the devil: and because Christ said, he did not pray for the world, nor die for the goats, we, adhering to this in the Bible, are called listeners to Satan, and shouting for the devil."

All gospel Ministers who declare the whole revealed counsel of God, not his secret decrees, ought, with the Bible, to declare, Christ died for all, &c. See Heb. ii. 9: 1 John ii. 2: 1 Tim. ii. 6. Now, if any one deny these passages, and say,
Christ

Christ did not die for all, and declare that Christ said, he did not die for the goats, meaning all wicked persons, is teaching lies. "Though this man will not allow of God's reprobating sinners for their wickedness, yet he will reprobate them that preach the truth."

Mr. *H.* should remember what his own opinions are, that God reprobated the greatest part of mankind, before they had any being, much less committed sin. But the man he here speaks of, is falsely represented; for he holds that God reprobates sinners for their wickedness only.

Page 41.—"This wonderful Charity insists upon it, that man has a power to do good, to come to Christ, and to improve that talent they brought into the world with them." From the parable of the talents, we learn that the person there meant, called his servants, and gave to them the talents, therefore the talent which was improved by one of them, was not what he brought into the world with him; but it was not what his Lord gave him after he had called him. And as it was taken away from him for non-improvement thereof, and given to another; it was not then what he had by nature, but by grace, or it would not have been of any value to him who had ten talents already; it is plain that his talents was the same as the others were, or his Lord would not have condemned him for not improving it.

It is declared that Christ's invitation for sinners to come to him, implies they have a power to come, or Christ mocks them with a fruitless call." Does not Mr. *H.* think that they are mocked with a fruitless call, when Christ calls them by the preaching of the gospel, and yet with-holds from them the only power by which they can come unto him?

Page 42.—"Free-will, what has it done for your souls? why it has rejected Christ; whom will ye that I release unto you? Free-will says *Barabbas*, what shall I do with Christ? Free-will has delivered him out of envy, and desires a murder

derer to be granted unto them." Christ was delivered by the determinate counsel and foreknowledge of God, and by wicked hands crucified and slain, Acts ii. 8. And as they were governed by the spirit of envy and malice, contrary to the word of God; so their will was bound by sin, and therefore not free, and as God foreknew the desperate wickedness of their hearts, he gave them the awful opportunity of betraying and crucifying his Son, the Lord of life and glory.

Page 43.—"*Israel* of old told *Joshua*, all that the Lord hath said we will do: but *Joshua* says, ye cannot, *Joshua* xxiv. 19. and so they found it." In the same chapter, it is said, "And *Israel* served the Lord all the days of *Joshua*, and all the days of the Elders that over-lived *Joshua*, and which had known all the works of the Lord, that he had done for *Israel*." As for natural free-agency, or free-will, without divine grace if such a thing is contended for by any, as sufficient to enable them to do the will of God, let those persons defend it who will; for we know, that without Christ, we can do nothing acceptable to God. Yet we believe that every one hath a day and time of grace given to them of God, and power to come and obey the heavenly call, and as they yield thereto or reject the power, so it will fare with them for ever, according to Rom. vi. 16.

Page 44.—"Scripture informs us, all they that were invited to the supper, begged to be excused; not a soul comes in till a compulsion is sent out, Go compel them to come in, and bring them also." It was the servants that was sent to compel them to come in, and to bring them also; not by absolute force, but by strong and powerful persuasions; for we never read of our Lord ever compelling men to become his disciples; but those whom the servants found willing, through grace, these they were to bring with them, to partake of the gospel feast: pardon, holiness, and heaven.

"Pray

"Pray what right hast thou to send poor souls that feel their need of Christ, to the Church of *England*, I mean such of them, as have nothing but blind guides in them?" It is no wonder this Author should be against the Church of *England*, who teaches, as we are informed, that persons ought not to use the Lord's prayer, and his reason for it seems to be; that he cannot forgive Universal Charity, or his Arminian pupils, and therefore to use the Lord's prayer would be to pray against himself, which he takes care to avoid.

Before he can prove it not right, to join in the worship of the Church of *England*, he must prove it idolatry so to do, which many of the Calvinist Ministers will not allow, but contend for the worship thereof. But he objects against blind guides in the Church: if they are more blind than himself, they must be blind indeed. If some of them are blind in spiritual things, he is as blind with respect to divine Charity which is the bond of perfectness, and without which we are as founding brass, or as a tinkling cymbal. As for the Church of *England*, its establishment is agreeable to the truth, held by the ancient Martyrs and primitive Fathers, and consonant with the holy Scriptures, and the experience of holy men. Then is it not a shame for Mr. *H.* to take on him to censure those persons, who advise us to continue faithful members thereof. Our Lord, and his apostles set us the example, by going into the Jewish Synagogues, though there might be blind guides in them, and the apostles continued the same practice, after our Lord's ascension.

Page 45.—"Universal Charity seems to be nothing else but reconciling Christ and Satan, truth and error, saints and sinners together." If Universal Charity strives to reconcile Christ and Satan, truth and error together, his labour is in vain, being like washing the Ethiopian white; but if he strives to reconcile saints and sinners together, he is then doing as he ought; for this end Christ came into the world to reconcile sinners to
God,

God; and consequently saints and sinners together, that they who are sinners, might become saints.

Page 46.—“God’s gulphs are fixed, and no free-willer shall ever cross that unfathomable gulph.” How came the saints of old to cross it? Did they cross it contrary to their will? If they did, then they could not be a willing people in the day of God’s power; but if they were made willing by the grace of God, then they were saved according to their free-will, so that the assertion of no free-willers falls to the ground.

“The Deists discover the same enmity against the Sovereign God of the Universe, and his revealed word, as Arminians and Papists do.” The Deists acknowledge a God, and that all things were made by him; but deny a divine revelation, and consequently the redemption of the world by Jesus Christ our Lord: they also contend, that the excellency of man’s nature is sufficient to enable him to serve God, so that he needs not a divine revelation.

The Arminians profess the doctrines contained in the Holy Scriptures, which were believed and taught by *Arminus*, who was a learned and pious Minister, elected professor of Divinity at *Leyden*. He taught the doctrines of Universal Redemption, &c. For,

1. He taught, that Christ was equal to the Father as touching his Godhead; but inferior to the Father as touching his manhood; thus *Arminus* is contrary to *Arius* and *Socinus*.

2. He taught, and maintained Original Sin, namely, that all mankind fell in *Adam*, and stood in need of an infinite atonement to restore them to God’s favour, and that therefore Christ tasted death for every man; according to the 31st Article of our Church.

3. He taught, that we receive no benefit by Christ’s death, unless we repent, believe, and obey the gospel; still maintaining, that grace is the source, faith the condition of salvation, and that all was the gift of God, and freely given to all.

4. He

4. He exploded the merit of human works, and righteousness.

5. He defended the necessity of good works.

6. He taught, that a believer in Christ, might fall and perish, according to Rom. xi. and other passages of Scripture.

These are the doctrines taught by *Arminius*. What enmity the Deists or Papists may have against the Sovereign God of the Universe, and his revealed word, by denying it, or adding thereto, cannot be justly charged on the Arminians, who contend for the truths of God's word, and sovereign power over his creatures: but they do not think that God sets them impossible tasks, and then sends them to hell for not performing them.

Page 49.—“ I believe *Herod* was not destitute of Universal Charity. But in the matter of *John* (the Calvinist,) he was rather severe, as it generally happens to Universal Lovers.” *Herod* was very far from Universal Charity, or he would not have put *John* the Baptist, (not *John* the Calvinist) to death. “ I am told, many in Play-houses, will sit quite dissolved at the tragic scene of *Hector*, dragged round the walls of *Troy*.”

Page 50.—“ These tender spirits can hear of a Saviour's groans, temptations, persecutions, and bloody sweat, and yet shew no more signs of compunction than a flint.”—If Christ did not die for all mankind, what use is it of to them, for whom he did not die, to weep for a Saviour's agony and bloody sweat, if neither his sufferings, nor his blood, was ever intended to be of any avail in their behalf; but to augment their condemnation? According to Mr. *H*'s notions, none but the Elect have any interest in the blood of Christ. Were reprobates to weep for him, might he not say to them, Weep not for me, but for yourselves and others, for whom I did not die? for I am none of your Saviour, it is absurd for you to call me so; nor did I ever shed one drop of blood for you:
and

and as there is no redemption for you, to hell you must go, where you will have weeping enough.

Page 51.—“Some are taught to reject many essential truths of the Bible, and believe contrary to the sense of others.” Has Mr. *H.* here an eye to himself; for he rejects Christ's being a ransom for all, and believes contrary to Rom. xi. &c. “The man who denies the sovereignty of the Almighty, and calls his absolute decrees horrible, acts worse than the thousands of Babylon.” He that does this is a wicked person; for none of God's decrees are horrible. But those decrees that men sometimes father upon God, such as that he has decreed the far greatest part of mankind to be damned, by a reprobating power, which they cannot evade or resist, these decrees we believe to be horrible, and not of God, but of the devil, though they are defended by some good men.

Page 53.—“That man who declares our standing in God's favour, to consist in our being faithful to grace received, plainly contradicts the Saviour.” Will unfaithfulness to grace received do better, for men than their being faithful? If so, then the wicked serve him best by being unfaithful. But our Lord teaches otherwise, Rev. ii. 20, “Be thou faithful unto death, and I will give thee the crown of life.” See Rev. ii. 4.—11.

Page 56.—“If a building of hay and stubble, consisting of—Traitors in rebellion against God, carried up in a mystery of iniquity, boasting of infallibility, and sinless perfection, defended by lies, hypocrisy, deceit and errors repugnant to all the truths of God's revealed will: I say, if such a mystical fabric, and fabricator, do not sink in eternal ruin together, we have good grounds to hope that whores, rebels, murderers, thieves, and sodomites, will safely attain eternal glory. For what is murder, persecution, thieving, adultery, and sodomy, together with all other abominable works of the flesh, when compared to the above mystery of spiritual wickedness in heavenly things.”

Whom

Whom these bitter revilings, and uncharitable censures are pointed at is best known to himself; but if they should be against any of the servants of God, it will be to his peril; for he that touches them, may justly expect punishments for the same. For the day is coming when there is nothing so secret but it will be revealed, and declared upon the house top, then his conscience will speak, and roar upon him like a lion: it will then be known against them whom he has been prating with malicious words, and against whom he wrote his uncharitable reflections and unchristian speeches.

One *John Child*, who lived in *Spitalfields*, wrote a Book, in a reviling and uncharitable spirit, against others who differed from him in sentiments; at last he fell into despair on that account, and cried out, that hellish Book would ruin him both in body and soul. At length, being wearied out with fear, horror, torment, and despair of God's mercy, he hanged himself, Oct. 15, 1684. This ought to be a warning to Mr. *H.*

Page 58.—“Teaching men to deny the final perseverance of a saint in the strength of the Lord, because of his infirmities, is weakening confidence in sufficient grace, and the long-suffering of God. This doctrine is an enemy to faith, a nurse to unbelief, and a handmaid to the devil.” He that denies the perseverance of the saints in the strength of the Lord, because of their infirmities, is very wrong; but if saints extend their infirmities, to willing, wilful and actual sins, then we must say with the apostle; “Now the *just* shall live by faith: but if any man draw back, my soul shall have no pleasure in him.” Heb. x. 38. “That man that denies any plain truth, rejects the counsel of God.” Here the Author seems to speak against himself: for he denies, and rejects Christ's tasting death for every man, which is one plain truth.

Page 59.—“They talk about faith, but finding them deny the doctrine of Election, we readily conclude theirs is not the faith of God's Elect,
and

and some honestly affirm that their faith makes them children of God to-day, but they may be children of the devil to-morrow." He also should have added, and that they might be children of God again afterwards; for we are assured that God can and will, according to his promise, heal our backslidings, forgive us graciously, and love us freely, when through grace we repent and turn to him again.

Page 60.—"We know this is not the faith which leads from death to life, because such believers are never to come into condemnation; they have everlasting life." He that now believeth with a loving, obedient heart, hath everlasting life, and shall not come into condemnation, while he thus believes; but if he makes shipwreck of faith and a good conscience, will such a faith save him? If he falls into, and committeth sin, is he not of the devil, if he continueth therein? Does he not then fall under this condemnation? 1 John iii. 8. He that committeth sin is of the devil, and in Gal. v. 21. They which do such things, shall not inherit the kingdom of God. Again, he who believeth is one that keepeth himself by faith through God's grace from sin; but if any person yields himself up to commit sin, his faith is then made void, and he is brought under condemnation, until he repents, is renewed again, and forgiven, as was the case of *David* in the matter of *Uriah*.

"If they talk of repentance, they are sure to set the cart before the horse; repentance such as it is, comes first, and faith creeps along afterwards to help this poor lame dog over the stile." As our Lord taught repentance first, we do not intend to be bullied out of the truth by any person who takes upon him to teach our Lord, by striving to correct his method of preaching. For thus faith, Matt. chap. iv. ver. 17. From that time Jesus began to preach and say, Repent; for the kingdom of heaven is at hand. and Mark i. 15. See Acts xx. 21: and *John* the Baptist says, Matt. iii. 2. "Repent ye

ye for the kingdom of heaven is at hand." These passages we think are sufficient to expose Mr. H's folly in this respect.

"However we know faith comes first: spiritual convictions next; faith in an imputed righteousness next; pardon and peace, the sanctifying and comforting influences of the Holy Ghost, and then Evangelical repentance flows in to bring up the rear."

As this method of shewing how the work of grace is begun and carried on in the soul, is contrary to the above quoted text, it must be wrong; and not only the Scripture, but experience also teaches, that there is a deep repentance wrought in the soul, before it is justified, through faith in the merits of Christ.

Repentance comes before a living faith, arising from conviction of sin, and fear of eternal punishment, as in Acts ii. 37, 38. and xvi. 30, 31. It is true, under the sweet influences of the Holy Ghost the soul is often from a sense of gratitude, made to cry out, O! that I should ever offend so good and so gracious a God, who hath loved me, and given himself for me, who am so unworthy of his love.

Page 61.—"If they talk of patience, it is only patience in suffering to establish their own righteousness; it is not patience under suffering for the truth. But patience to bear up under just and godly rebukes, is the patience of Satan.—Page 62.—"If they talk of love, it is not that love which delights in the excellent of the earth, and in such as excel in virtue."

If Arminian-patience is to establish their own righteousness, then it is wrong founded; but this charge is false. Nor do we think, that lying, false invectives, are just and godly rebukes. If the excellent of the earth are such as this Author, then there will be no great inducement to cause persons to delight in them for their railing spirit. And if this Author thinks himself to be one of those excellent ones of the earth, and ought to be

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delighted

delighted in, my opinion is, that he does not belong to them, except excellency consists in vilifying others, and to excel in virtue is to encourage the spirit of uncharitableness.

Page 64.—“The hope of Arminianism seems to me to differ much from the hope of the gospel; because it allows that Christ died for all. But Christ declares the gates that lead to destruction receive the greatest number of them; if this be true, some are in hell for whom Christ died.”

Then the hope of the gospel, according to this good Author, is, that Christ did not die for all men, although it declareth, “that he by the grace of God, should taste death for every man.” And though many are in hell, yet Mr. *H.* cannot prove that Christ did not die for them, or that he said, there were none of the human race in hell for whom Christ died, or that he did not die for any that go to hell. We shall therefore believe what the Scripture saith in this matter, and remark 2 Pet. ii. 1. “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that *bought them*, and bring upon themselves swift destruction.” And no doubt, but that they taught the same heresy to others, and those who teach that Christ did not die for all men, help to confirm such false teachers in their errors, by attempting to prove, that Christ hath not bought those persons, who bring upon themselves swift destruction.

“In which case, there must have been a deficiency in the price the surety paid, or it reflects on his wisdom, and supposes him out-witted by the serpent, who through his subtilty, has got legions in his possession which was the Saviour’s own by purchase. It reflects on his power also, who could not hold them committed to him, because the gates of hell have prevailed, and many are plucked out of his hands.”

This

This argument is no proof of Christ's not dying for all mankind; but a subtle evasion of the truth. To which I answer, The price paid was of infinite value, sufficient to have purchased, not only the whole race of mankind, but to have purchased the redemption of the Universe, the whole creation of God, if so required. Therefore to say, the blood of Christ was not shed for every man, is representing it not of value sufficient to purchase the whole of Adam's race, but only a few in comparison of the rest who are left to perish for want of such a ransom. But who would give an infinite price for a few, when the whole might have been equally purchased thereby?

Does it not reflect on the wisdom of Christ, to pay an infinite price for man's redemption? and on God to demand such a price, and but few of our race to be purchased therewith? The Scripture affirmeth that Christ gave himself a ransom for all; a propitiation for the sins of the whole world. See 1 Tim. ii. 1.—6. and John ii. 2. Therefore to say, his blood did not flow for all men, is such a dishonour to the Saviour's merits, and the word of truth; that one would think, that none would affirm it. The subtilty of the serpent cannot out-wit our Lord; but as he out-witted *Adam* and *Eve* in Paradise, so he doth many of those who think they have escaped his wiles. The author of the Skeleton I fear is one. The old serpent the devil having got many into hell who were our Saviour's own by purchase; is, as our Lord says to such, Because ye will not come unto me, that ye may have life; for, he that cometh unto me, I will in no wise cast out.

How often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not. And these mine enemies that would not that I should reign over them, bring them and slay them before me. Our Lord does not once say, that he never shed his blood for them that perish; nor is there any such passage in the Bible. Nor does this reflect on his power, as

if he could not hold them that are committed unto him. For all power is given him both in heaven and earth, so that whoever committeth his soul into his hands, as into the hands of a faithful Creator and Redeemer, shall be kept through faith unto salvation, against such the gates of hell cannot prevail, while they continue faithful to the grace given them; for "the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him." Heb. x. 38. They who draw back from the faith, or make shipwreck of faith and a good conscience, against such the gates of hell do prevail, though not against Christ; nor are they plucked out of his hands, for that Satan could not affect, but they themselves leave their Shepherd, and wander again in the wilderness of sin, following a stranger instead of their Lord, and are again entangled, cast down, and overcome by Satan's wiles, such as those, who leave the rock of their salvation, fall a prey to the enemy of their souls.

Therefore the folly of persons falling short of salvation, must be imputed to themselves, (who refuse to be led by the Spirit of Christ, and so forsake him; or finally neglect his great salvation,) and not to our blessed Saviour, either in point of his willingness to save them; or to his wisdom, purchase, or power.

Page 65.—"It seems likewise to reflect cruelly on the justice of God, who drew his sword, and sheathed it, in the great Shepherd, and spared him not in the least, or abated one mite of the debt." It rather reflects cruelly on God, to say, he demanded an infinite price to be paid for the redemption of a few of *Adam's* race only.

"If Arminian-hope is fixed, on a mutable Saviour, and has no law, but such as demands a debt twice, first of the surety, and then of the debtor, first sending them out of the prison of sin on the surety's account, or make them sons of God to-day, and after all this, let them fall away, and lock them up in hell to all eternity, until they

they can pay the utmost mite of what was paid long ago.—However we have many who are hardened enough to advance such lies in the name of the Lord, and father them upon him.”

Page 66.—“ But what has this hope which is founded on falsehood, to do with the hope of the gospel.”

The hope of an Arminian is not fixed on a mutable Saviour, but on Him who is the rock of ages ; nor doth he believe that God demands the same debt twice, first of the surety and then of the debtor ; but believes, if, like the person to whom his Lord forgave ten thousand talents, he should run again into wilful sins, and not shew mercy to his fellow-servants. Matt. xviii. Or beat the men servants, and the maidens, and eat and drink with the drunken, and became a worker of iniquity ; that his Lord will cast him into prison, if not for the debt that was forgiven, yet he will for the new debt, in sinning wilfully against his mercy and grace.

And as Mr. *H.* says in his 20th page, “ God is not bound to keep them on in his strength who reject his omnipotent arm.” Then certainly he may let them fall away, who thus reject him, and lock them up in hell, until they can pay the utmost farthing.

However there may be some hardened to advance lies in the name of the Lord, &c. And say peace, peace, to those who drink in iniquity like water, and encourage them to believe that they are children of God, though they live in actual sin. Yet what has this hope to do with the gospel. This is the gospel-hope, “ Every one that hath this hope in him, purifieth himself even as he is pure.” 1 John iii. 3. Therefore he does not continue in sin ; for his hope is founded on the promises of God. See 2 Pet. i. 5.—10. and he also knoweth, that the promise is, “ To them who by patient continuing in well-doing, seek for glory and honour, and immortality ; eternal life.” Rom. ii. 7. Now if the promise is only to them who

continue in well-doing, then those persons must be excluded, who do not continue therein.

Page 68.—“These universal lovers call the decrees of God horrible.” If they are only such persons professing godliness, who call God’s decrees horrible, why did not Mr. *H.* point them out? I believe that all God’s decrees are like himself, both righteous, merciful and good.

Page 70.—“The Church of *England* tells me in her Catechism, that I am wholly unable to come to Christ, though he commands me, or to love God, though I am bidden, or to serve him though it is for my life.”

He has now taken up his Common-prayer book again, and tells us therefrom, that we can do nothing of ourselves; but who among us denies this? We contend for it, and constantly declare, that without the grace of God we can do nothing acceptable in his sight; and this Mr. *H.* knoweth is what the Arminian holds, though he falsely accuseth them for holding the contrary.

“Universal Charity contradicts this, and says, Christ’s calling me implies, I have a power to come, or else Christ mocks me with a fruitless call.”

We do not believe that Christ is such an austere Master, as to expect to reap where he has not sowed, and to gather where he has not sowed. It will be time enough to think so of him when we have found him such a one. But we believe, that he giveth of his grace and Holy Spirit to every man to profit withal; and that the persons themselves render his gracious calls fruitless, by resisting the Holy Ghost, as did the Jews of old; with which St. *Stephen* charged them. Acts vii. 51.

Page 71.—“Universal Charity teaches me, to call Christ’s righteousness imputed nonsense, and to boast of perfection in myself, and then warns me never to forsake the Church of *England*.” “No man perfect in himself has any right there, but such as are heartily sorry for their sins, &c.”

Universal

Universal Charity must be much to blame, to teach Mr. *H.* to call Christ's righteousness, imputed nonsense; if this be true, we cannot take his part. But to teach him to boast of perfection in himself, is the thing he hates, as he does the Church of *England*. As this Author shews such dislike against the doctrine of Christian Perfection, I shall here point out what we understand by it. It appears to me to mean nothing more or less, than what these following Scriptures contain, Matt. v. 48, "Be ye therefore perfect, even as your Father which is in heaven is perfect," See 1 Pet. i. 15, and Ezek. xxxvi. 25.—29: where it is said, "I will also save you from your uncleannesses." St. *Paul* saith, 1 Thess. v. 23, 24: "And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." See St. *John* 1st Epistle i. 7. to the end, and chap. v. ver. 18. If these passages do not mean a being cleansed from all sin, by perfecting holiness in the fear of God, what can they mean? The holy men of old were called perfect, in their generations: as *Noah*, Gen. vi. 9. and *Abraham*, Gen. xvii. 1. and *Job* i. 1. It then appears, since life and immortality are brought to light by the gospel, that there is a perfect deliverance from sin promised to the children of God; called in other words, perfect love; to love God with all our heart, and mind, soul and strength.

We know that all unrighteousness is sin; but God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness; then of course, we must be cleansed from all sin, when God fulfilleth that promise.

This work of being cleansed from all sin, is wrought in the soul by the Holy Ghost, without which no man could be holy, harmless, and undefiled, without spot, or blemish, as the Church
of

of Christ is said to be, "A glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish." Eph. v. 27.

How absurd is it to say, that the blood of Christ cleanseth us from all sin, and that God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness; and yet that we must necessarily sin as long as we live.

Where is it written in the Scriptures, that we must sin against God as long as we live? or that he will not deliver us therefrom until death steps in, and helps him to put a finishing stroke to sin?

Is not contending for sin's continuance with us as long as we live, a reflection on the power, goodness, mercy, and truth of God? On his power; as if he could not finally deliver or save his people from their sins, until death comes and helps his omnipotent arm to do the work? On his goodness; who always hateth sin, and is angry not only with the wicked, but with his own children also, for their sinning against him, and yet will not deliver them as long as they live? Does not this represent God, as if he delighted in their sins, though he has promised to cleanse them from all their filthiness, and from all their idols, when nevertheless, he will not do it? It reflects also on his mercy, to say that he never will deliver his children from their sins, until they at death can sin no longer: so that, poor souls! they must not only be bowed down by the remembrance of their former sins; but must also feel the burden of them, intolerable as long as they live. Certainly this is not that great deliverance which God has promised in his holy word. The apostle saith, "Rejoice in the Lord always, and again, I say rejoice." Phil. iv. 4: and in 1 Thess. v. 16, 17, and 18th verses, "Rejoice evermore, pray without ceasing, in every thing give thanks; for this is the will of God in Christ Jesus concerning you." Surely we may not rejoice and give thanks, for our continuing in sin, as long as we live, when

when we by the renewing grace of God, desire so much to be delivered therefrom. It also reflects on the truth of God, who has promised to deliver us, and yet will not do it.

"He that is taught to deny election, is instructed to deny the Church Catechism, which teaches, I believe in God the Holy Ghost, who hath sanctified me, and all the elect people of God." And it teaches, I believe in God the Son, who hath redeemed me and *all* mankind: which Mr. *H.* refuses to insert, because it is contrary to his doctrine of particular redemption. And the part he has quoted makes against his opinions also: for it teaches *every* member of the Church to say, that the Holy Ghost sanctifieth him.

In the next place, he gives a ridiculous exposition on part of the 13th chapter of the first epistle to the Corinthians: on which I shall make a few remarks.

"Though I have the gift of Arminian prophecy, as Mr. *Bell* had, and could tell when *London* would be destroyed by an earthquake," &c.

The word Arminian, is not in the chapter; and as to prophecy, Mr. *H.* was as much mistaken as Mr. *B.* was, when he said, the Lord told him, his wife was dead.

Page 73.—"Charity envieth not, envieth no man for his faithfulness in declaring the whole counsel of God."

If a man teach otherwise than Mr. *H.* holds, and is a means of turning many sinners from darkness to light, and from the power of Satan unto God; that man I fear, would be envied enough by Mr. *H.* because he followed not after him.

"Charity vaunteth not itself,—about improving a natural talent, being faithful to grace received."

Does Charity then vaunt itself about improving an unnatural talent? of its good works being "sufficient to weigh down the works of fifty Arminian Trunk-makers?" or of being faithful to grace received? "Doth not behave itself unseemly," in crying down every Preacher's reputation,

tation, as Mr. *H.* does those who differ in opinion from him.

Page 75.—“ Rejoices when eternal election is revealed to a poor sinner.”—“ Rejoiceth in the enjoyment of an imputed righteousness.” Charity like the angels in heaven, rejoiceth over one sinner that repenteth, whether Arminian or Calvinist. And the Scriptures teach us to “ Rejoice in hope of the glory of God.” Rom. v. 2. and to “ Rejoice in the Lord, and rejoice in Christ Jesus.” Phil. iii. 1. 3. But we are not bidden to rejoice in eternal election, revealed to a sinner; nor in an imputed righteousness, neither of which expressions are found in the Bible.

“ Charity beareth all things, from false Doctors, rather than give up one grain of God’s truth to their fancy, believeth all things, never calls God to an account about his decrees.”

Charity is certainly a blessed gift of God, and the bond of perfectness, and like its heavenly founder, hateth nothing that he hath made. It must not then be expected that we shall give up one grain of God’s truth to the Doctor, who made the Skeleton; for God’s truth teaches, that Christ tasted death for every man, &c. and that he willeth not that any should perish, &c. Such truths as these we do not intend to give up, because they are written in the word of God. Nor have we any need to call God to an account about his decrees; for we believe them to be holy, just, and good; therefore we should be quite inexcusable to contradict, or oppose them.

“ Never arraigns God at the bar of carnal reason.” Carnal reason is but a false guide, to discern spiritual things by, and every man that hath received the grace of God, knows that nothing but the word of truth, and the revelation of Christ by his Spirit, can enable any one to know and understand divine things; as the apostle saith, 1 Cor. ii. 14. “ The natural man receiveth not the things of the Spirit of God, for they are foolishness

foolishness unto him; neither can he know them; because they are spiritually discerned."

"Crediteth the doctrine of election, and its opposite, reprobation, believes the elect shall all attain to the righteousness of faith, and that all the rest shall not attain it, all the elect shall be taught of God, and all the rest shall ever be learning, but never able to come to the knowledge of the truth."

This Charity is contrary to the word and truth of God, that declareth, He is no respecter of persons, and his tender mercies are over all his works. That God does absolutely elect some few out of mankind to be saved, by irresistible grace, and all others are passed by, and left to perish; without grace, sufficient to bring them to Christ; how this doctrine will stand at the bar of eternal justice, we will not absolutely determine. But sure we are, that it is contrary to what the angel proclaimed to the shepherds, Luke ii. 10, 11. "Behold I bring you good tidings of great joy, which shall be to all people, &c." For it is impossible that this doctrine can any ways be good tidings of great joy to those whom God hath reprobated, and who can never come to the knowledge of the truth.

Page 77.—"Divine Charity believes every truth in the book of God, but knows nothing of the new manufactured doctrines of Popery, Arminianism, and Mahometanism,—but calls them the doctrines of devils."

How these came to be new manufactured doctrines more than Calvinism, &c. we do not know; for it is well known, that the Papists, and Mahometans hold the doctrines of the absolute decrees of predestination, taught by *Calvin*, who learned them in the Popish schools, which doctrines, the Arminians think, are false, if not the doctrines of devils.

"Charity never sets an Universal lover to teach God knowledge." No, nor the Author of the *Skeleton* neither.

"Charity

"Charity endureth all things, rather than cast away her confidence for that hellish principle of falling away from grace: yea, will cry and pray day and night, as all the elect do, rather than part with her daily dependance on God by faith and prayer, or change it for that independent, self-exalting and flesh-easing doctrine of sinless perfection."

Whether the possibility of finally falling away from grace be a hellish principle or not, we shall let God decide; but if we cry and pray to Him day and night, as Mr. *H.* says, all the elect do, then there will be but little cause to fear our finally falling away, if we thus continue faithful; so that in this case we are agreed. As for sinless perfection, if he thinks that he can be saved from sin, and yet continue therein; can be holy in heart and life, and yet be sinful: can be cleansed from all unrighteousness, and still be unrighteous; he may keep that doctrine to himself: for we believe if we are not cleansed and saved from all sin, by the blood of Christ, we never shall enter the kingdom of heaven: seeing nothing unholy can enter there.

"Charity is a divine principle fixed from all eternity, appears and draws a soul to Christ in time, and shall never be taken from him, until the faithfulness of an unchangeable God can fail, &c."

Charity is a divine principle, fixed on Christ and his sheep, who follow him. But we ask, is it fixed on them who turn from the holy commandments delivered unto them? Is it fixed on them who once ran well, but are now turned as the dog to his vomit, or the sow that was washed, to her wallowing in the mire? Is it fixed on them, who begin in the spirit and end in the flesh, who forsake the good Shepherd, and wander again in the ways of sin, and think they are still of Christ's fold, although they act contrary to the character he giveth of his sheep? Do not such persons as these, shew themselves to be void of Divine Charity?

Charity? Are they not of the number of those, who are twice dead, plucked up by the roots? Being first dead in trespasses and sins, and secondly, by falling away from grace.

The children of *Israel* were as confident, as Mr. H. is, of God's promises never failing them; yet they found by their sinning against him, that his promises did not stand in such an absolute, unconditional sense as they imagined; for they understood that the Lord would absolutely bring them into the land of promise, which he swore to their fathers, and declared again unto *Moses*. See *Exod.* iii. 7, 8, 16, and 17th verses; and *ibid.* vi. 6, 7, 8. These promises, to bring them out of *Egypt*, into the land of *Canaan*, are absolute; and so they understood them; but when the Lord had delivered them out of *Egypt*, he gave them statutes and judgments to observe, and threatened not to forgive them, if they sinned against him. See *Exod.* xxiii. 20, 21. In the xxxiiid chapter, verse 34. "Therefore now go, lead the people unto the place of which I have spoken unto thee: behold mine angel shall go before thee." This the Lord said unto *Moses* to shew that he was not willing to destroy his people. See xxxiiid chapter 1, 2, 3, and 14th verses. But in *Numbers* xiv. 11, 12. We find the promise reversed; for the Lord says, I will smite them with the pestilence, and disinherit them. And says in 22d and 23d verses, "Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it," of which see more in verse 27, to 35. in which the Lord confirms his threatenings against the people, and says in verse 34, "And ye shall know my breach of promise."

After this, in *Numb.* xxxii. 10, 11, 12. and *Deut.* i. 34.—37. *Moses* tells the people quite a different thing from what he was commanded to say unto them in *Egypt*; there he told them of God's promises to deliver them, and bring them into the land of *Canaan*; but here he tells them of the Lord's oath to the contrary, and all these

things happened unto them, because they wilfully sinned against him.

Nor does God break his promises herein, with reference to himself, though to them who receive his promises in an absolute sense, it may appear as if he does: but God makes no promises to those who break his commandments, which gives them a right to the benefits of the promises: for were God's promises to stand, contrary to his commandments, they would then be to each other quite inconsistent.

If we receive the promises of God in such wise as are contrary to his commands, we cannot but expect, if we continue in sin, that we shall find his breach of promise, with respect to our apprehensions of them; but not with respect to what God himself intended, who always intended, that his laws, statutes, precepts, and commandments, together with his mercies, promises, threatnings, and judgments, should coincide, and harmonize; so that, whoever disobeys the one part, must needs lose the benefit of the other; for he that continueth to break God's laws and commandments, under any pretence whatever, forfeits all right to his mercies and promises; however he may think or imagine to the contrary. See Rev. xxii. 14, 15. and Rom. ii. 6.

With respect to the unchangeable love of God, we may observe, that *David* saith, Psalm v. 5. "Thou hates all the workers of iniquity." We therefore should consider, whether of the two will prove that God is unchangeable, his continuing to love the person for ever, whom he has once loved, although, that person becometh a worker of iniquity, or God's standing to this declaration of the Psalmist, of hating all the workers of iniquity. For first, a person who turneth from the ways of God, and works iniquity, is taught to believe that God loves him with an unchangeable or everlasting love, for was God to hate him, he would be a changeable God.

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In the next place, God must change from these words, of hating all the workers of iniquity; or be counted a changeable God; judge ye then whether of the twain is true. It may be objected that God keeps us from finally falling away, or we should fall away from him every moment: this is true, while we trust in him through faith, and oppose sin by the power of his grace; but if we turn from his holy ways, and follow sin, making shipwreck of faith and a good conscience, as some have done, then we are liable to fall finally away.

Page 78.—“We defy you all, says Mr. *H.* to shew us out of any of the infernal annals of Beelzebub, that any one subject of special grace, fell as an everlasting spoil for devils.”

If this Author's unhappy lot should be to descend into the infernal regions, he then may search those annals, (if there be any such,) to satisfy himself. But we have a more sure word of prophesy, whereunto we ought to take heed, as unto a light shining in a dark place; in which we find, that *Judas* was, “the person who,” betrayed our Lord, and hanged himself; the time of his death was, “the period when,” and his crime was “the crime, for which one single soul chosen,” one of the twelve apostles “of God in Christ from all eternity,” according to the foreknowledge, and determinate counsel of God, and redeemed by the blood of *Jehovah* the Saviour,” who tasted death for every man, “and internally, called and sealed by the Holy Ghost,” for one of the twelve apostles; for he had received part of that ministry, with power to work miracles, and cast out devils; who afterward fell by transgression, “and dropped into hell, as an heir of wrath.” Therefore let him that thinketh he standeth, take heed, lest he fall.

St. *Paul* saith to *Timothy*, “This charge I commit unto thee, holding faith and a good conscience; which some having put away concerning faith, have made shipwreck: of whom is

Hymeneus and Alexander," 1 Tim. i. 18.—20, we here find that some persons had put away the same faith that *Timothy* was charged to hold fast. Then this faith and good conscience are essential to salvation, or *Paul* would not have charged *Timothy* as above; and yet this may be made shipwreck of. If so, where is the impossibility of falling finally from grace? We therefore defy the Author of the *Skeleton* to prove, that none, beside, by making shipwreck of faith and a good conscience, ever drew back to perdition, as *Judas* did; or after setting their hands to the plough, looked back, and made themselves unfit for the kingdom of heaven; or who forsook not the fountain of living water, and hewed out to themselves broken cisterns, that could hold no water.

Page 80.—“They are those persons who awake to imputed righteousness, and they only, of whom it may with propriety be said, they sin not.” If it may be said of those who receive that imputed righteousness, they sin not, then this quite overthrows what the Author says, concerning the just man that sinneth seven times a day.

Page 85.—“The Bible soon shewed me what free-thinkers thought of Christ. The Arminians think he is a changeable being; others think he is an angel of the highest order; the *Turks* think he is a footstool; the *Jews* think he is an impostor; the *Arians* think he is a creature; and the *Deists* think he is nothing.”

And he should have said, that some others think, or at least represent God to be an Almighty Tyrant, who says one thing, and means another; who say, that he willeth not the death of them that dieth, and yet decreeth that they shall infallibly die and perish for ever; and says, ye will not come unto me that ye may have life; and yet with-holds that grace from them, by which they alone can come unto him; and condemns them for refusing that grace, he never designed should be given them. *Calvin* saith, “That God in calling sinners, puts on a double person.” *Don-*
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teclock saith: "God calls some of the reprobates to salvation, but he wills not that any of these should be saved; because he hath by an immutable decree destined them to destruction." So, *Piscator*: "God doth many times confess one thing with his mouth, and intends another. But though he speaks one thing and wills another, yet he is not defiled with hypocrisy."

This is their method of representing the ever blessed God, as dealing thus with his creatures, and under pretence of shewing his love to them, secretly decrees their eternal destruction without ever giving them the least power to escape it.

That the Arminians think God a changeable being, is false, and what Mr. *H.* can never prove; but because they say with the Scriptures, that God hateth all the workers of iniquity; though they might have once been in a state of grace, and that he who committeth sin is of the devil; as St. *John* says; this being contrary to the Authors tenets, he with all the sophistry of a Jesuit would persuade men that the Arminians make God to be a changeable being; when they always charge that change upon those persons who turn from God unto sin; and not on God, who is the same yesterday to-day and for ever, who always hateth sin, and all those who continue therein, let their pretensions to the contrary be what they will.

And as *Jews*, *Arians*, and *Deists*, think contrary to the word of God, and the testimony of his Spirit, so do those, who think that Christ did not die for all; and they, in that, and several other points, think as freely as any others. And Mr. *H.* who teaches men to deny the Lord that bought them, to deny that Christ is the propitiation for the sins of the whole world, thinks as freely, if not as falsely, as any of them all.

Some of the blessed Martyrs in *Queen Mary's* days, thought and affirmed, that, "If they must be damned, the fault is not in God, but in themselves; for it is written, God would have all men to be saved: but they themselves procure

their own damnation." See *Lahonet's Sermon* Septu. p. 213. again, "Christ shed as much blood for *Judas* as for *Peter*." Ibid. again, "we learn that the preaching of the gospel is universal. Now seeing that the gospel is universal, it appeareth that he would have all mankind to be saved; that the fault is not in him if they are damned." Ibid. Again, "Such men are the cause of their own damnation; for God would have them saved, but they refused it; like *Judas* the traitor, whom Christ would have had to be saved, but he refused his salvation." Ibid. *John Bradford* saith, "I believe that Christ did oppose himself to the judgment of God, as a Mediator, paying the ransom and price of redemption for *Adam* and his whole posterity." See *Acts and Monu.* p. 1505. again, "Our own wilfulness, sin, and contemning of Christ, are the cause of reprobation." See a Discourse entitled the Sum of the Doctrine of Predestination and Reprobation. Bishop *Hooper* saith, "*Cain* was no more excluded from the promises of Christ, till he excluded himself, than *Abel*; *Saul* than *David*; *Judas* than *Peter*; *Esau* than *Jacob*." See preface to his Exposition of the Ten Commandments, again, "It is not a Christian man's part, to make God the author of ill and damnation with the Manichee; nor yet to say, that God hath written fatal laws, and with necessity of destiny, violently pulleth the one by the hair into heaven, and thrusteth the other headlong into hell." Ibid.

Page 87.—"If a man receives righteousness from the God of his salvation, it is God's line has reached to him; and if mercy and peace be upon him, he is an Israelite indeed, and enjoys his blessings only while he walks by God's rule; and woe be to that man, who breaks through God's bounds."

These lines allow what we contend for, namely, that an Israelite enjoys God's blessings while he walks by God's rule; if so, the blessings of grace are forfeited by them, who walk not by it, &c.

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Page 91.—“I have known souls go to carnal Priests under their convictions for advice, and have received very strange consolations, for a troubled conscience, some have advised them to read Novels, in order to stifle an awakened mind. I have known others, who ordered the Bible to be taken from them.” “I have known other blind guides recommend wine to heal a troubled spirit; others I have known recommending souls to Physicians for a blister to put on the head, a very strange remedy to draw the sting of eternal death out of the conscience.”

I allow it is very improper for any one to send persons deeply afflicted in conscience, and wounded in spirit by the terrors of the Lord, and sinking under the weight and burden of their sins, to such sort of remedies, as he says, he has known persons advised to; such as to read Novels, drink wine, &c. Such persons know not the disease, nor the remedy, and giving such sort of advice to troubled consciences, is quite contrary to our Lord's words, “Come unto me all ye that labour, and are heavy laden, and I will give you rest.” Such persons as these cannot get a remedy for, nor proper deliverance from their troubles, but from the fountain opened for sin and uncleanness, from the hands of our gracious and merciful Saviour, who only can heal the broken-hearted, and set the prisoner free, and whisper peace to the troubled soul, and say, with a still small voice, Son or Daughter, be of good cheer, thy sins be forgiven thee, go in peace.

The Author here gives an account of a poor woman, “who had never heard the gospel,” (as he says,) She “was sorely wounded in spirit, and carried her grievous complaints to a blind Priest, when she returned, she threw herself into a well, but was got out without much hurt. Soon after she went to another blind guide of the same family, and then went home and cut her throat. I went to the house, and told her most of the trouble of her heart. She said it was so indeed, and

and seemed very glad to hear of a Saviour." However the woman was sent to St. *Luke's*, and Mr. *H.* went to see her, but could not get admittance, what counsel or advice he intended to give her we know not: but, as he "believes all the elect shall be taught of God, and all the rest shall be ever learning, but never be able to come to the knowledge of the truth," his advice should have been to the following purpose, You must know there are two sorts of people upon earth, the Elect, and the Reprobates, the Elect have got a gracious Saviour who died for them, and will save them by irresistible grace, he having shed his precious blood for them, to that end, and they shall all be certainly saved, for God has so decreed. But the Reprobates he hath passed by and will not save them, for he never shed his blood for them, therefore they must perish do what they can or will.

If you are one of the Elect your name is written in heaven, and as none can know to the contrary, then you have no cause to fear, for all things shall work for your good both in time and in eternity; for the Saviour is gracious to all his Elect, and they shall never perish, for he loveth them with an everlasting love. But if you are one of the Reprobates there is no help for you, yet do not perplex yourself with what cannot be altered, nor torment yourself before the time; for then you will have torment enough. But as I would not leave you comfortless, I advise you to believe in, and pray to the Saviour Jesus Christ, for mercy and pardon, and if you are one of the Elect he will hear, and save you; for he has delivered thousands, that were seemingly in as bad a condition as you are, and who knows, but peradventure, he may have mercy on you, and deliver you: but if not, you are never the farther off, your prayers can do you no hurt in point of salvation, if they do you no good.

Page 93.—"The spirit of Universal Charity is they say, to judge favourably of all, and to preach
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and exclaim against none. If a man holds a false faith, we are to think the best of it, though God tells us, earnestly to contend for the faith once delivered to the saints. If a man holds any error, we ought not to level any threatenings at him, it is uncharitable; nor to preach against him, though he refuses instruction; if a professor does not come up in life to the strictest of our sect, yet we must think the best, though God says, Mark that man, and have no fellowship with him."

When we contend for the faith, it should be in meekness and love, not in an imperious, self-conceited spirit, condemning those persons who do not embrace our opinions in all things; it would be the highest arrogancy in us to declare, that our opinions are the only standard of truth; for Charity would hope, the man who declareth, he has received the knowledge of salvation by the remission of his sins, and the Spirit of God doth bear witness with his spirit, that he is a child of God, and is led by the Spirit of God to walk in the ways of holiness, righteousness, and truth, abstaining from all evil, and the appearance thereof, that such a one as this, is a child of God, let his opinions in non-essential points be what they will. Nor ought we to think it right, to vilify, traduce, or condemn such persons under the pretence of earnestly contending for the faith; this would be both sinful and abominable in the sight of God: and the authors of such contentions will receive the just reward of their works. Such as these we ought to mark, and have no fellowship with. But those persons who differ in their opinions from us, we have no right over them on that account, any farther than to shew them their errors, where they are repugnant to the word of God, and then leave them to their great Master, to whom they must either stand or fall. If they do well, shall not they be accepted? but if not, sin lieth at their door. And as the apostle says, What have I to do to judge them that are without? If we reprove and condemn others for their opinions only, while
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their lives, for what we know, may be agreeable to the gospel. We then by our example give them the same right to reprove and condemn us for the same thing; in such a case all order would be confounded, and every one would be ready to think, he has a right to censure all others who hold not his opinions, as persons who hold not the true faith, and thus we should become barbarians one to another, instead of forbearing one another in love.

Page 94.—“The Arminian calls upon you to forsake the strong food, or every essential truth in the Bible.”

This charge, Mr. *H.* knows to be false; for the Arminian teaches, that none can be saved but through the merits of Christ alone, and that we must be born again of his Spirit.

Having thus finished these general observations, Mr. *H.* proceeds to bring on the Trial of his Prisoner, thus:

“So Mr. Zeal-for-God, asked him; Well Mr. Universal Charity, who do you appeal to? Answer, I appeal to Unbiaſſed-Reason, and should like to be tried in the honourable Court of Conscience. As for Unbiaſſed-Reason, there is no such person; it is only a phantom countenanced by knaves, and admired by fools. And the Court of Conscience is the Court of Heathens.”

Mr. *H.* having nothing to do with Unbiaſſed-Reason, he might well set him aside, as not dwelling in him: and the honourable Court of Conscience he might well reject, for he has but little to do with it in his Book. But to proceed.

C H A P. III.

Universal Charity tried, cast, and condemned.

PAGE 100.—“The jury being impannelled, by Mr. Spiritual the sheriff, and the witnesses sworn, a command was sent to Mr. Election, the gaoler,

gaoler, to bring Mr. Universal Charity, the prisoner to the bar, and present him before my Lord Discerning-of-Spirits, the deputy Judge."

"Then the jury were called over, whose names were: 1. Paul, 2. John, 3. Peter. 4. Luke, 5. Matthew, 6. Jude, 7. Mark, 8. Ifaiah, 9. Jeremiah, 10. Job, 11. Moses, and 12. David. Then said the Clerk; Mr. Universal Charity hold up your hand."—The indictment was then read, and the prisoner was asked by the Judge, "Art thou guilty or not?" who answered, "Not guilty, my Lord."

Judge. "Call in Mr. Penetration, and all the King's witnesses. You the witnesses for the King, look at the prisoner at the bar, do you know him? Are you sure you know him?"

Penetration. "Yes, my Lord, I know the whole pedigree of him."

Judge. "Well said. He stands here indicted by the name of Universal Charity; for disturbing the peace of the celestial realm, counterfeiting the spirit of the great King, teaching rebellion against his sovereign laws, withstanding his royal decrees, alienating the affections of his subjects, invading his royal prerogative, and teaching others to do the same. What say you, the King's witness to this; is he guilty or not?"

Penetration here gives an account of the prisoner's pedigree, and represents him as building of *Jericho*; and learning to build with untempered mortar at *Babylon*, and some were fond of him for his cheap way of building, and called him Charity, and as he built with any materials, they called him Universal. By the compound of these two words, "He has been called Universal Charity, but his name is, Love-Self; and he answers that name very well, for every body that knows him, is assured that he hated all but those that love and revere him."

Then I think in this particular, that he is like Mr. H. and should be acquitted from the charge of Universal Charity.

Page 110.—Judge. “Call forth Wise-Master-Builder. Do you know the prisoner at the bar?”

Wise-Master-Builder. “Yes, my Lord, I know the man, and have suffered much by him; many have employed me to build for them; I digged deep for a good foundation on a rock, but this man has told them, there was no call to dig so deep, and said that rock has failed many, and it was no safer foundation than the sand. He has in the dark tried to peck away the foundation, and take away my materials, and thrust in others, such as clay, which was fit for nothing.”

The Queen, as Mr. *H.* calls her, came next.—“The Judge asked her, if she knew the prisoner at the bar?” She answered, “Yes; he once appeared in the Chapel to do duty. I did not much like his discourse, but as he was an old ecclesiastic, I said nothing against it till after dinner; then I spake freely to him of the love of my King, and the sweet promise I met with from his lips, I hate putting away. *Moses* allowed of a divorce; but I allow of none.”

The Lord is here represented as allowing of no divorce: whereas he allows of a divorce in the case of adultery, and those who commit spiritual adultery against him, will find a divorce in that case.

Page 113.—“I shewed him my imputed robe or wedding garment. He told me, my King loved concubines, harlots, servants, and rebels, as well as me: and as for my wedding robe it was imputed nonsense; he said, I have known him divorce many after he had cloathed and wedded them, yea, and stripped them too. He told me in plain words, I might lose all my dignity, perish for ever, and be damned after all. He said there were many in hell for whom he died. And that my marriage covenant and my King’s discriminating love were nothing but a horrible decree.”

This is a false way of representing things, and is as if we said, God would forsake persons, without a cause; though we say with 2 Pet. ii. 21,

“For

"For it had been better for them not to have known the way of righteousness, than after they had known it, to turn from the holy commandment delivered unto them." See Heb. x. 38. So that this charge does not accuse Christ the King of unfaithfulness; but the subjects who transgress his holy commandments delivered unto them; as was the case of the Churches of Asia, where our Lord threatened to remove their candlestick, and fight against them with the sword of his mouth, &c. Rev. ii. and iii. chapters. If we forsake him, he will forsake us; see 1 Chron. xxviii. 9. 2 Chron. xv. 2. and Isaiah i. 28. And if we behave ourselves froward in his covenant, and walk contrary to him, he will walk contrary to us. See Levit. xxvi. 23—28. And if we cast him off, and his holy ways, he will cast us off for ever. Let Mr. H. say what he will to the contrary.

"I doubted the faithfulness and love of my Lord the King: for I knew if he made my marriage void he would break through two covenants; appear false to me, and a deceiver; and if he divorced me, and married another, he would commit adultery; and if he loved all as well as me, he was no husband at all in heart, and if he married more than one, he would be a polygamist."

This is a most infamous representation of our blessed Lord; and is such as Mr. H. ought to be ashamed of. He then gives us more of his fancies about the Queen's evidence, and represents the King as saying to her, page 116.—"I have three-score queens, and fourscore concubines, and virgins without number."

Is not this quite inconsistent with the words before spoken? Where the Queen says, If he married more than one he would be a polygamist. We here observe, not one word is said in this Queen's evidence, that she might be unfaithful, or forsake the King, all the unfaithfulness must be on the King's side; it is he that breaketh the covenant, if it is broken, not the Queen: she may turn harlot, and play the whore with many

lovers, and commit all manner of sins, and yet be the only object of the King's love; his only Queen.

Page 117.—Judge. "His offence is such a complication of spiritual crimes committed against your Majesty, as have never been brought into any Court before."

Note. These crimes were against her, not against the King.

Judge. "Mr. Freeman, do you know the prisoner at the bar?" "Yes, my Lord, his name is Love-Self, alias Universal Charity."

Judge. "What do you know against him?"

Freeman. "Many things. I was once speaking to him of the amazing grace of our Sovereign Lord the King, I told him what a dreadful debt I had contracted with his Majesty, and my inability to pay one mite."

I did not know before now that we contracted or agreed with Christ to run in his debt.

Page 118.—"And of my long imprisonment for it, and of the just sentence passed on me, being found guilty, I petitioned his Majesty with many tears, to be propitious to me. And he cried, thy God is able to deliver thee: this word reached my heart." &c.

Page 122.—"Having mentioned these things to the prisoner, he told me, I might fall from this free grace, and favour of my King, be cut asunder as an unprofitable servant, be imprisoned again till I could pay the uttermost mite. I told the King that his promise failed. I was overcome by Universal Charity's arguments, and brought into bondage, or false imprisonment, where I lay till my King sent a reprieve the second time, and said Universal Charity had spoken lies in his name, but I sent him not."

That our Lord did send Universal Charity, appears from these words of his: love your enemies, and your neighbour as yourself, which must be Universal Love.

Judge.

Judge. "Tell Mr. Adoption to stand forth and give his evidence, page 123, against the prisoner at the bar."

Judge. "Mr. Adoption do you know the prisoner at the bar?"

Adoption, "Yes my Lord, his name is Love-Self, but some call him Universal Charity. My father was heir to a vast estate that was given him by divine donation, but he was to hold it on condition of honesty, he being led by his wife, who had been deceived by an old out-lawed Dragon; this evil one led my father to rob the garden of his bountiful benefactor; this he did to his cost; I being one of this thief's children, wandered near thirty years in a vast howling wilderness. At last I was informed that the Son and heir of my father's Lord, was appointed to dispense life and favour in his father's name to some (why not to all) of the family of my poor dishonest parents; and I was determined to make my case known to him by a petition."

Here is no compulsion, as Mr. *H.* talked of before.

Page 125.—Here he goes on to tell, how he obtained his petition, and a Kid given him to make merry with his friends, and to feed it beside the Shepherd's tents, &c.

Page 126.—"As soon as the gracious Lord had left me, there came a man by me, with his hair oiled and parted on the crown, with words smoother than oil. I shewed him the Kid I had received, and enquired for the Shepherd's tents to feed it at. He told me of one Shepherd; so I followed him, when the old Shepherd appeared, I shewed him my Kid, I told him I was come to water and feed it at his tent."

This witness then gives an account of his seeing the river of life glide by as clear as crystal, and this Shepherd, he says, "Sent one of his servants to the river to fetch water, and he jumped into the river and fouled the water with his feet, and then gave it to the Kid, thick and muddy as it

was, and he trampled upon the green pasture, before he gave the Kid any. I asked if my Lord's keys were committed to his care, if he had the key of the Larder, and Wine-cellar? He answered yes, and of every thing else; I asked him to give me a little wine that was strong; not new, but old."

Page 128.—"He went to the Cellar, but he had lost the key of knowledge, so he could not go in, he brought me a little drop of mixture, and gave it me, but not sufficient to make me forget my poverty, nor my misery."

This witness seemingly wanted to get drunk; for when people are so, they often forget their poverty and misery also. However he goes on with more of his whims, and asks for food, such as the Scripture calls good, but he had nothing but husks; *very fit for swine*, and all his food must be paid for, either in cash or labour, that is, perform certain conditions, nothing to be had without money, or price.

Page 129.—"So I took my leave of him, experiencing a severe hungering and thirsting after righteousness."

It is a wonder, that it was not called imputed righteousness.

Judge. "You are sure you saw him foul the water, and mix or adulterate the wine? Yes my Lord, and my Lord and King told me it was mixed; and I am too good a judge of that sort of Liquor to be deceived."

What a blunder, here the prisoner is charged with fouling the water, when it was the Shepherd's servant that fouled it.

Judge. "Tell Mr. Predestination to stand forth, and give in his evidence against the prisoner at the bar."

Judge. "Mr. Predestination, do you know the prisoner?"

Predestination. "Yes my Lord, my ancestors were people that belonged to the Seas, they were natives of *Paradise*, a land not far from *Mesopotamia*;

mia; the first trading voyage they made was from the Cape of *Good-Hope*, to the City of *Destruction*, in the land of *Shinar*; but they met with a contrary wind, and were cast away not far from the *Fair-havens*, many of the family on board were irrecoverably lost."

As this witness account takes up near nineteen pages in his Book, we shall give in his words what we think needful, and the rest in other words occasionally.

This witness then speaks of his trying to swim, and espying a mountain, called the Ancient Mountain, and thought he saw a Rock overhang it, and private stairs to ascend it; and having got one foot on the first, he looked about him, and saw some hundreds of his family standing with Universal Charity, the prisoner at the bar, who beckoned to him. He then saw on the top of the mountain a beautiful man with a cord in his hand let down to him; he took hold of the cord, and had not got above three steps up the stairs, when Universal Charity got hold of his skirts, so fast that he could not shake him off. He was forced to drag him up near to the top of this lofty hill; but when within three or four steps of the top, he cried, Lord save, or I perish, then Universal Charity let go his skirts. He then gives account of various other visionary fancies, about wisdom, &c. and of being intoxicated with wine, that he forgot, father, mother, wife, children, &c. He then brings in Understanding, who shews to him another hill, and she says to him,

Page 137.—"This on which we stand is eternal election, or absolute predestination: called by *Moses* an Ancient Mountain, because it was cast up and established from everlasting, and that high hill, with its shining top, is Glorification, which he calls a lasting hill, because it endures for ever. And the feast which thou hast been entertained with, he calls the chief things of the Ancient Mountains, and is an earnest of the precious things of the lasting hills." Deut. xxxiii. 15, &c.

This Author does almost every where fill his Reader's head, with the vain fancies, of his self-conceited brain, and sundry false representation of things. He here tells us that *Moses*, as quoted above, called eternal election, or absolute predestination, an ancient mountain, and glorification a lasting hill; which is false; for *Moses* has no such word as eternal election, or glorification in all the chapter. The words are, verses 13.—16. And of *Joseph* he said, "Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things, put forth by the moon. And for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth, &c." *Moses* speaks here of the temporal blessings of *Joseph's* race, and not of eternal blessings in spiritual things. She then speaks to him of the Deists, and Atheists, and says,

Page 141.—"These shall ere long, pray for the rocks to fall upon them, and to the hills to cover them; these have their hour under the power of darkness; they deny the Lord that bought us."

This word *us* is another false representation, contrary to the Scripture, which saith, "Even denying the Lord that bought *them*," 2 Pet. ii. 1.

The Arians are spoken of next. "They are those who trample on the atoning blood of Christ; and by exclaiming against the Lord's divinity, they render it ineffectual to heal them; for the efficacy of the human blood arises from its union with the God-head; so they making him a creature only exclude themselves from redemption."

This is quite amazing, for Mr. *H.* to allow, that the Arians, by denying, and exclaiming against the divinity of Christ, should render it ineffectual to heal them; if so, it is not because his blood was not shed for them. But they, by denying his God-head, exclude themselves from his redemption. If it be they themselves, that do all this by
their

their own faults, then they could not be excluded by an eternal decree; but in consequence of their own fault. Here the Author for once lets the truth slip from him unawares, and acknowledges with the Arminians, that men may make the efficacy of the blood of Christ ineffectual, with respect to them, and exclude themselves from his redemption.

Page 142.—“She led me through a gate, called imputed righteousness.” Psalm cxviii. 19.

Note, this is falsely quoted; for imputed righteousness is not in the Psalm.

Page 145.—“Let your light shine before men, be faithful in the covenant, and thou shalt be ruler over many things.”

Here he contradicts himself, by allowing, we should be faithful in the covenant, and yet contemns, being faithful to grace received, except the covenant, and grace, are opposite to each other.

“Do you not see a company of men at the foot of the mount, some dwell in little booths, others in holes in the earth, and some stand at the mouth of the caves with bows in their hands? They are archers. There are various troops of them, but each carries a bow: the Antinomian levels his arrows at the experience of the heart; the Arminian levels at the judgment; others at the reputation, of those who ascend the mount. I must now take my leave.”

It is a wonder Understanding did not tell him who he levelled his arrows at; for she might have said, you level your bow and shoot your arrows at others, with respect to their experience in their hearts; and at their judgments as false; and at their reputation also; as may be seen in the Skeleton.

After this, poor Predestination came down from the mountain, and went with a woman, in the attire of an harlot, into a booth, where they stripped, wounded, and robbed him, and took away his vail from him. And we may suppose,
left

left him half dead; for one of them drew a bow at a venture, and wounded him in the head, and then cast him into a pit, out of which he got at last, and said, "Thus I was robbed, and almost killed."

It does not appear that Universal Charity was among this bad company: for this witness does not mention any thing of him, after he had got rid of him, when he was got almost to the top of the mountain.

Page 149.—"The Judge then makes his speech to the Jury, and speaks of the secret decrees of the Most High, and of an imputed righteousness, and says, "the spirit of Universal Charity will not be found in all the elect angels; nor in all the redeemed of the Lord, when filled with all the fulness of God."

It is something wonderful how these secret decrees came to be known; for if they are secret who can know them? But a writer of Mr. *H*'s stamp says, that nothing can come to pass, but what the Sovereign Jehovah has determined shall come to pass, then of course, there is none that can act contrary to his secret decrees; but must do his will, be it good or bad; for he that commits murder, adultery, or any other crime, if he acts by an irresistible decree of God, does his will in such a case, as much as he doth that feeds the hungry, or clothes the naked. Therefore, is it right for God to send such faithful servants to eternal damnation, who thus do his will, by acting according to his decrees? In the Judge's speech, Christ is represented as having a natural affection as a man, when he wept over *Jerusalem*; but as God he will be quite the reverse, so that his actions as a man are represented as contradictory to himself as God, but as he came to do, in his manhood, the whole will of God, then it was God's will that he should weep over *Jerusalem*.

Page 153.—"Here begins the Jury's consultation: and in his 157th page, begins the Judges sentence. Who condemns the prisoner to be cut
into

into pieces, and boiled in a pot, and then the bones put together, and the Skeleton to be hanged on the tree of knowledge, of good and evil, where four ways meet, &c.

PART the SECOND.

CHAP. IV.

On an Arrest of Judgment by an appeal; and a rule of Court granted for a fresh trial of Universal Charity, in which trial he is honourably acquitted.

MR. Universal Charity, being had back according to his sentence to the place from whence he came, to the gaol, of Mr. Election, and put under his care and custody, to be kept safe until the day of his execution; he there began to think how unfairly and unjustly the trial had been carried on against him, and how he had not been permitted to speak in his own defence, nor any friend allowed to speak in his behalf. Though he was conscious in himself that he had justly deserved punishment with respect to his manifold offences in the sight of God; and that his natural disposition, as well as that of all men, was evil and that continually, until renewed by the grace of his King, and that he had done many evil things, that deserved death, and was a child of wrath even as others, and while he continued in this state, he might properly be called Love-Self, for then he loved none but those who were like himself, companions in iniquity; yet as he had now received mercy of the Lord by being renewed, and born again of his Spirit, and had received of him a pardon, for his manifold offences, and had been reconciled unto him, through faith in his blood, and sanctified by his Spirit; and led thereby

thereby to love all men for his sake, even his enemies, and the enemies of God as his own soul, and praying with fervent desires that all men might come to the knowledge of the truth and be saved. It was from this love, that he had for all men, which he received of his heavenly Father, for he had no such disposition in him before by nature, but quite the reverse, that made his enemies, and his prosecutor, call him Universal Charity. His prosecutor was quite of another spirit and temper retaining still the old leaven of malice and partial love, which we have by nature, and from hence it was that he determined to prosecute him unto death, as wicked *Cain* did his righteous brother. When Mr. Election had received him again into his care, he asked him, what was the reason of his being sent back to him again? For all those who are under the condemnation of the Law of the King of Kings, are kept in the custody of Mr. Reprobation until they are delivered by a free pardon out of his hands, or executed according to the law. If such persons repent of their manifold sins, and are pardoned through faith in the blood of Christ our King, they are then delivered into my hands, not as prisoners, but as the Lord's freemen; I therefore should be glad to know, if you are one of them or not?

Mr. Universal Charity replied, The late Court, at which I was tried; condemned me for crimes laid to my charge, such as I knew not, and for holding opinions contrary to the notions of my prosecutor, Mr. Uncharitable: but to clear my character I should be much obliged to you, to permit some of my friends to visit me, as I shall be glad of their good company, to counsel me in what I have to impart to them, and to receive some spiritual consolation from them, and communion with them; for I want such as fear and love God to visit me, if I can obtain this request!

Mr. Election said, I am glad you desire such persons to come to you, and was I to refuse your request,

quest, I should be worse than a Heathen, who permitted *Paul's* friends to come and see him.

Mr. Universal Charity thanked him for his kindness and said, The first person I would have sent for is Mr. Love-Truth; I hope you have no objection to him?

Mr. Election said, he is one of my intimate friends, and one whom I highly esteem. I will therefore send my servant for him immediately, which he did, and he came as soon as sent for, and was directly introduced to the prisoner, who acquainted him with what the Court had done, and said he thought the proceedings against him were not right.

Mr. Love-Truth said, I think so too, and if you please I will acquaint Mr. Divine Reason, a Counsellor of great note and experience, with your case, and lay a copy of your trial before him, and doubt not but that he will take your affair into consideration, and get a Rule of Court granted for a fresh Trial, by which you may not only be discharged from the condemnation lately passed on you; but may also be declared to be one of the Lord's freemen.

Mr. Universal Charity, said, I am very much obliged to you for this kind and brotherly offer, and should be glad for you to do as you have proposed. Mr. Love-Truth, then took his leave, and went to Mr. Divine Reason's house and laid the affair before him. Who said, I know the whole affair, for I was in the Court all the time of the trial; but was not permitted to speak, because not retained as a Counsellor in the affair. But I know there was a great deal of undue influence made use of by Mr. Uncharitable throughout the whole proceedings. I have already made the case known to my Lord Divine Experience, who said, if the prisoner applied to him he would use his influence to obtain a Rule of Court for a fresh trial, in which case he thinks with me, that Mr. Universal Charity will be acquitted; therefore call on me to-morrow morning and I will

will go with you, and speak to Mr. Universal Charity, on his case. Mr. Love-Truth called the next morning accordingly, and they went both of them together. As soon as they came to Mr. Election's house, he led them into his parlour, and brought the prisoner to them, and in his hearing, Mr. Divine Reason asked Universal Charity, various questions concerning his Trial, and the many things laid to his charge by his prosecutor, and the witnesses, and what his opinions and practices were, and what doctrines he taught, "as he was an old Ecclesiastic?" To which he gave very satisfactory answers, and said, he could bring persons of good repute and spiritual dispositions to clear his character from any flagrant acts of injustice or wickedness; and spoke of the several Christian experiences he had received of the Lord by his holy Spirit; such as his convictions of sin; and his being held for some considerable time in spiritual bondage through unbelief; how he was at last delivered therefrom by the grace of God, through faith in Christ, who gave to him the knowledge of salvation by the remission of his sins, and revealed himself to him with power in his heart; and said, I shall never forget that blessed day in which the Lord was pleased to reveal himself to me, nor the sweetness of that intercourse between the Lord and me, such as passes all understanding, which occasioned a joy unspeakable and full of glory: and many other sweet and precious visits have I received of the Lord since that time, such as no man knows, but him that receiveth them.

Mr. Divine Reason said, I am very glad to hear such an account as this from you, and shall acquaint my Lord Divine Experience with your affair, and you may depend on my doing you all the service I can consistent with my duty. Mr. Universal Charity then thanked him for his kindness. Mr. Election then said, I am glad to hear this account of the Trial, and Mr. Universal Charity's experience, it gives me a great deal

deal of pleasure and satisfaction: and I am fully persuaded that he is of the truth and of the elect of God, and though he differeth from me in some things, yet I believe him to be a child of God; for his experiences shews him to be such, which makes me think the proceedings against him hitherto have been very wrong and unjust; but I hope it will not be long before he will be acquitted of the charge laid against him, of which I shall be very glad, and be always willing to have his good company; for I account him one of my Brethren in the faith of the Gospel. They then joined in prayer together for a blessing on themselves, and their present undertaking, not forgetting all those who are of the household of faith of every denomination: and then Mr. Divine Reason, and Love-Truth, returned home.

Mr. Divine Reason then went into his Study, and wrote out in fair characters, the whole of Mr. Universal Charity's account of himself, and all other necessary remarks on his case, and then waited on my Lord Divine Experience, and laid the whole affair before him, who said, It will be proper to prefer an Appeal, by a writ of error, in an Arrest of Judgment, in order to obtain a fresh Trial, in which I make no doubt, but Mr. Universal Charity will be acquitted. We will to-morrow wait on my Lord Spiritual-Man, who, no doubt will go with us to my Lord Discerning-of-Spirits, and there appoint a day to examine the Appeal, in order to obtain a Rule of Court for a fresh Trial, which if denied, we must appeal to the King of Kings.

The next day they waited on the Lord Spiritual-Man, who soon agreed to go with them to my Lord Discerning-of-Spirits, where after some dispute, they concluded to call a Court on the affair, which was accordingly done. And after much debate on the business, it was agreed on, to bring the matter to a final issue by another Trial, of Universal Charity; which is as follows.

C H A P. V.

The second Trial of Universal Charity.

THE Commission being given to my Lord Discerning-of-Spirits: the Court opened, the former Jury impannelled, and the former witnesses there ready to give in their evidences as before: the Judge then took his seat in order to try the prisoner again, assisted by my Lord Divine-Experience, and my Lord Spiritual-Man. Mr. Universal Charity was then brought forth to his Trial, and the Jury as before were sworn; the prisoner was then commanded to hold up his hand, and his former indictment was read. There was at that time in the Court, a certain Orator, who informed the Judge against the prisoner, and said, We have found this man a pestilent fellow, and a mover of sedition, a teacher of heresy, and a ring-leader of the sect of the Nazarenes. And many of the people who were for the prosecution of Universal Charity, assented, saying, that these things were so.

To which the prisoner being permitted, made answer, My Lord, if I have done any thing worthy of death, I refuse not to die; but if they cannot prove those things whereof they accuse me, then ought I to be acquitted. But this I confess, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written, both in the Old and New Testament. But not to trouble the Court any longer, I declare myself not guilty of the things charged against me.

The Judge then commanded the Cryer to call in the witnesses one by one, and swear them.

Cryer. Mr. Penetration. Here. He then being sworn by the Clerk of the Arraignment (as were all the rest.) The Judge asked him what he had to say in evidence against the prisoner at the bar?

Mr.

Mr. Penetration then gives the same evidence in substance as before.

Mr. Divine Reason, the Counsel for the prisoner, then asked him, pray, of what was the untempered mortar made, with which he learned to build? and what is your meaning, that you said he would build with any materials? We expect you to explain this to the Court.

Mr. Penetration. He learned to build with mortar that was not good: for he taught that Christ died for all men, and that if a person were once in grace, he might fall from it; he also exploded faith without good works, as dead and devilish; he also contended against the word Imputed Righteousness as not right, because it cannot be found in the Bible; he taught that no man could know God's secret decrees, and that we must improve the grace given to us or fall short of glory, and that we must be clothed with a renewed righteousness in the heart, as well as have the merits of Christ's righteousness imputed to us, and to be made holy and cleansed from all unrighteousness; this was his untempered mortar, and the materials he built with.

Mr. Divine Reason, Did he not declare, that all spiritual things must be done and wrought in us, by the operation of the Holy Ghost, through faith in the blood of Christ, who is the only foundation of a sinners hope, and who worketh in us both to will and to do of his good pleasure?

Mr. Penetration. I have heard him say so; but as he did not speak of these things, in the same manner as some others have done, I did not regard him.

Judge. Call Mr. Wife-Master-Builder. He then gave in his evidence as before.

Mr. Divine Reason. You talk of a foundation on which you built, and say it was on a rock; but you have not told us what rock you mean. If your rock was any other than Christ Jesus, it could not be a right foundation, and as Mr. Universal Charity always contends, that there is no

other foundation for a sinner's hope, but Jesus Christ, if he then said that all other foundations were wrong, he spoke the truth; and if he either in the dark or light pecked away all other foundations he was to be commended. As for his thrusting in clay, as you say he did, I suppose you mean, that your foundation being on absolute election, and different from his, that he strove to remove your building thereon, and endeavoured to make you build only on Christ, "For other foundation can no man lay, than that is laid, which is Jesus Christ," 1 Cor. iii. 11. Nor may we allow of any other; for this foundation of God standeth sure, and this alone. See Eph. ii. 20.

The Queen was called next, and gave in her evidence as before.

Mr. Divine Reason then asked her, after you had told Mr. Universal Charity concerning your dignity and grandeur, and the love of your King to you, did not the prisoner say, that the King might cast you off, if you were unfaithful to him, and went and played the harlot with many lovers, and committed spiritual adultery, against him? that in such a case he would cast you off, as he had done others, witness the seven Churches in *Asia*, and the Churches of *Jerusalem* and *Rome*, which were once his delight and his spouse, but now are cut off? Did he not forewarn you in the words of St. *Paul*, Rom. xi. 20, 21, 22. "Be not high-minded, but fear; for if God spared not the natural branches" (the Jews) "take heed lest he spare not thee. Behold therefore the goodness and severity of God; on them that fell severity; but towards thee goodness, if thou continue in his goodness; otherwise thou also shalt be cut off?"

Queen. This I cannot deny; but I am taught to believe, that the King will never cast me off: he may visit me with stripes, and scourges; but his loving kindness he will never take from me, nor cause his faithfulness to fail,

Mr.

Mr. Divine Reason, My Lord, you hear that if this Queen be guilty of many great and grievous offences against her King, yet she is taught that he will only visit her offences with stripes, and her iniquities with a scourge, but will never take away his loving kindness from her; whereas this promise is given to *David*, and his seed, that if his children forsook the Law of God, and walked not in his judgments, &c. the Lord would then visit their iniquities, but his loving kindness he would not take from *David*, nor suffer his faithfulness to fail; but would fulfil his promise, that the Messiah should come of his loins and be King over the house of Israel for ever.

But suppose the prisoner did warn the Queen on wrong grounds, it does not appear any other than an honest mistake; what harm could there be in his advice? we are exhorted to be faithful unto death, and those persons who improved the talents, were called good and faithful servants; but this Queen makes it out, as if the prisoner said, the King would forsake her without cause.

Mr. Freeman was then called, and gave in his evidence as before.

Mr. Divine Reason. Did not the prisoner tell you, that if you left off to watch and pray, and begin to beat the men servants and the maidens, and to eat and drink and be drunken, that in such a case your Lord would cut you asunder.

Mr. Freeman. This I cannot deny; but as I cannot keep myself, I expect that the King himself should be faithful by keeping me from those things, or if he permit me to fall thus from him, that he will nevertheless still pardon me, though I should thus sin against him.

Mr. Divine Reason. Then you believe in this case contrary to his word, of cutting you asunder and appointing you a portion with the unbelievers.

Mr. Adoption was then called and gave in his evidence as before.

Mr. Divine Reason. This Shepherd the witness, met by his description of him, was a Nazarene, a glorious name; but in telling us of giving the Kid drink, &c. he represents the servant of this Shepherd, as jumping in and fouling the water before he gave it to the Kid, and trampling down the grass before he let the Kid eat, which was to be sure very wrong; but why should this act of his be brought in against the prisoner? If this witness did not like the good wine of the Kingdom that was given him, he might go elsewhere, and as he says, he was too good a judge of that liquor, to be deceived, then I presume he has frequently rose up early in the morning to drink strong drink, and continued until night, till wine inflamed him, on such is pronounced a woe, See Isa. v. 11. But suppose the prisoner to have committed a fault in this case, yet to have him boiled and made a Skeleton of, about a Kid, and a little wine, is quite out of character, and shews what a revengeful spirit his prosecutor is of.

Mr. Predestination was then called, and gave a very long account about many visionary whims and fancies.

Mr. Divine Reason observed, that what he charged Mr. Universal Charity with, was his wanting to get up to the top of the mountain with him; but as he did not like any should get up but himself, I suppose (said he) that he pushed the poor man down again; but be that as it will, he was forced to let go his hold, and fell almost from the top to the bottom, and he might have broke his neck for what this witness cared, so that he, the prisoner, had the greatest cause to complain. This witness farther says, that Understanding told him, the hill he was upon was called Eternal Election: but there is no such hill as this mentioned in the Bible: therefore this cannot be a right place to build a good foundation upon. I shall but just mention one thing more, when this witness came down from this mountain he talks of, he met with an harlot and went along with her;

her; the more shame for him, and she led him into a booth, where he was robbed, wounded, and almost killed, which I do not wonder at, when he got into such bad company, but it does not appear, that the prisoner was among this wicked company. Yet it is laid at his door. The Court then called some few persons of good repute, in vindication of the prisoner's character; the first was, Mr. Love-Truth, who said, My Lord, I have known this man of a long time, and can say, that I have heard him many times declare the great love which the King of Kings hath to all his creatures, especially to fallen men. I have often heard him declare how much it grieved him to see how many unhappy persons there are, who wilfully reject the counsel of God against their own souls, and he has often exhorted them to flee from the wrath to come, and to lay hold on eternal life, through faith in Christ. He has often told them of the willingness of God to save them, and would not that any should perish, but rather that they should be converted and live. He has told them that Christ died to save them, and gave himself a ransom for all, and counselled them to taste and see how good and gracious the Lord is.

Judge. And did he also live agreeable to the same?

Mr. Love-Truth. Yes, my Lord, and as a proof thereof, he always declared, that whosoever did not live the life of faith in humble obedience to the word and will of God, they were none of his, let their pretensions be what they will; for he saith with *St. Paul*, "As many as are led by the Spirit of God, are the Sons of God," and, "If any man have not the Spirit of Christ he is none of his." "If ye live after the flesh ye shall die; but if ye through the Spirit, do mortify the deeds of the body ye shall live." These and such like observations he constantly pressed home upon his hearers, and on those with whom he conversed, which your Lordship may find to be true from
several

several others, who were eye and ear-witnesses of his life and conversation, as well as me.

Mr. Free-Grace was then called, who said, My Lord, I have had long acquaintance with the prisoner at the bar, who before he was acquainted with me, went by the name of Love-Self, and he has often acknowledged, that it was his proper name, and very descriptive of his natural disposition; but as it had pleased God to reveal his Son in him, he said, he could not but admire, and bless the unmerited love and goodness of God in his free grace given unto him, who was totally unworthy thereof on any pretence whatever, and as he had found it written in the Bible, "I have no pleasure in the death of him that dieth, saith the Lord God," Ezek. xviii. 32. And as Christ tasted death for every man, and gave himself a ransom for all; he therefore thought, that the free grace of God given unto him, was not denied to others, and as God commanded that we should pray for all men, he therefore thought that he ought to love all men, and from thence he did constantly affirm that all men ought to love one another, especially as our Lord had given commandment, to love not only one another, but our enemies also; for which reason he is called Universal Charity, or an Universal lover. It is true that he differs in his judgment in several things, from some other good men, who confine the free grace of God to such only as they call the Elect: but he believes it is not only free for the Elect, but also, for every Son and Daughter of Adam.

Mr. Follow-Peace, was next called, and said, My Lord, I have been long acquainted with the prisoner, and have observed, that he has been often grieved, that all the children and servants of God did not strive more to follow peace with all men, and holiness, without which no man shall see the Lord; and has said, he would have all Christians, especially those who had received any degree of divine experience, to shew forth
good.

good will to all men, and not to be so bitter in defending their own opinions, and condemning others. And with respect to those who walk contrary to the will of God, he said, that all those who knew the Lord, should act in a friendly manner towards them, by kind and friendly reproofs, tempered with sharpness, mixed with love to their persons; but with the utmost disapprobation and dislike of their sinful lives and vain conversation, abstaining at the same time from all appearance of evil, and not have any fellowship with the unfruitful works of darkness; but rather reprove them. Many more such kind exhortations, and pressing arguments would he make use of, both in public, and private, and endeavoured to follow the same himself, at all times and in all places, saying, we ought to do all things to the glory of God.

Mr. Godly-Unity was then called, who said, My Lord, I have known the prisoner a long time. He has proposed many times, to those who were of a different opinion in religious matters, to Unity one with another, and to let controversy drop; especially such as engendered strife and contention between those Christians who had received the evidence of things not seen; and said it was a great pity that such should fall into hot and angry disputes about such things, as were unessential, who had far greater things to mind, such as the obtaining of a fuller manifestation of the love of God; and brighter evidences of their growth in grace, which are often obstructed, by contentious and obstinate disputes: he also would have all experienced Christians to join in love to each other, for though they might not discern all things in the same light, yet they might agree in love and Christian fellowship, and good-will to each other, and unite together to the pulling down of sin, and the strong holds of Satan, and build each other up in love and good works, and through the grace of God, turn from darkness to light, and from the power of Satan unto God.

For

For though, says he, some of my Brethren differ from me in opinions, and think my judgment wrong in various points, as I do theirs, yet they agree with me, that Christ is the only foundation of a sinner's hope, and that none can be saved, but by the grace and power of God alone: that Christ is ~~all~~ in all to every one that believeth, and that without the power of his Holy Spirit we can do nothing. So that our salvation is wholly of God's free-grace in Christ from first to last. And though some of them believe it impossible for a person once in grace, to fall finally away and perish, yet they also allow, that such should glorify God in their lives and conversations, which if they do not, they will doubt if they were ever in a state of grace; for, say they, the love of God ~~shed~~ ^{fixed} abroad in their hearts, would constrain them to live the life of the Gospel. So that, said he, they agree with me, that men must first be holy, before they can be happy, and that they must be led by the Spirit of God, or they could be none of his. Thus my Lord, I have told you how willing he is to unite with the children of God of every denomination, being willing to become all things, consistent with the word of God, to all men, if that by any means he may be an instrument in the hands of God of saving some, and of building others up in their most holy faith.

Mr. Fervent-Zeal was next called, who said, My Lord, with respect to the prisoner, I have heard him say, and maintain that we all fell in *Adam*, and that it is impossible any of us should recover ourselves from this fall, and that without Christ, we can do nothing acceptable unto God. With *St. John* he saith, That Jesus Christ is the propitiation for our sins, and also for the sins of the whole world; and with *St. Paul*, That Christ gave himself a ransom for all; and, "As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification."

vation of life." Rom. v. 18. And said with *David*, The Lord is good to all, and his tender mercies are over all his works, and with *Peter* and *Paul*, That God is no respecter of persons. In short, he always declared, That we should give all diligence to make our calling and election sure; and to fear lest a promise being left us of entering into his rest, we should fall short of it; declaring how the Lord cut off the children of Israel in the wilderness, and how *Moses* told them from the Lord, That they should know his breach of promise; and many other such exhortations he gave to caution us not to fall away through unbelief; for he that endureth to the end he said, should be saved.

Mr. Divine Reason then said, My Lord, I shall call but one person more in behalf of the prisoner, and that is,

Mr. Election, who said, My Lord, ever since Mr. Universal Charity has been committed to my charge, he has behaved himself as one of the elect of God, by walking in all his commandments, and renouncing all self-dependance, and self-righteousness, declaring that we have no righteousness that will stand us in any stead, but the righteousness of Christ: nor have we any real righteousness in ourselves, but what is given to us, and wrought in us by the operation of God's holy Spirit; and as he contendeth for the necessity of these truths, so did his life, conversation, and his experience, testify the same thing, of which he has given me a very clear account, such as his conviction of sin, and being held for some time in spiritual bondage through unbelief, and how God was pleased to deliver him, by the pardon of his sins, and by his Spirit bearing witness with his Spirit that he was a child of God.

These and many other things he hath declared to me to be his experience, which has often filled him with wonder, love, and praise: so that I think, he ought not to be condemned, since the Lord by his holy Spirit hath set him free from
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the law of sin and death; for there is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit. He frequently said, that we ought to love all men, and also pray for them. This he proved from Matt. v. 43, 44. and 1 Tim. ii. 1. And that we must love all the children and servants of God, who are renewed in his image, with a love of complacency, or delight; although they may differ from us in many things, relating to the great mysteries of godliness. And as for all others, we ought to love them with a love of benevolence, or good-will, while living here on earth; but when they are departed hence, we must leave them to God, and know of a certainty, that he will send none to everlasting destruction, except they justly deserve it; for the judge of all the earth will do right. Thus, my Lord, I have given you a true and just account of the prisoner's character, which in duty and justice I am bound to give.

Mr. Divine Reason then said, My Lord, as we have heard all the persons I intend to call in behalf of the prisoner at the bar, I beg leave to make a few remarks.

We may observe, that God is love, and all his rational, or intelligent creatures ought to be so likewise. It is the want of this, that make so much spite, malice, and ill-will in the world as we daily see; but were the whole world filled with Universal Charity, or Love, it would in a great measure be what it ought, and what we wish it to be; free from contentious strife. If Universal Charity had but had a full possession of all men's hearts in former days, we should not have heard of so much bloodshed, destruction, and ruin, as we have heard of in the world. Had Universal Charity led the van, we should not have heard of the bloody persecutions of so many thousands of poor innocent children and persons put to death by cruel and bloody tyrants. If the love which our Lord and Saviour
Jesus

Jesus Christ, and his apostles, and disciples preached in the world, had met with no other enemy than Universal Charity, I am persuaded there would not have been such bloody persecutions carried on against them as there were under the Roman Emperors. Nor would the Church of *Rome* have persecuted the Protestants in such a merciless manner, if Universal Charity had taken possession of their hearts. If they had been Universal lovers, they would not have been engaged in such inhuman work: nor should we have ever heard of the bloody butchery acted in the Massacre of *Paris*, nor the infamous Massacre in *Ireland*, in 1641. In short, had Universal Charity reigned in the hearts of all men, the numberless villainies of all kinds would never have been acted. But when the knowledge of the Lord shall cover the earth, as the waters do the sea; when each one shall sit contented under his own vine, and under his own fig-tree, none making him afraid, then Universal Charity will be God's Vicegerent, and dwell in the hearts of all mankind, and God himself will reign in the hearts of all men without a rival.

And I am sure that the Gospel is good tidings of great joy to *all* people, and teaches to follow peace with *all* men, and to owe no man any thing, but to love one another, and were we universally to do this as the Gospel teaches, there would be no robberies, nor murders committed; no cheating nor defrauding one another. And as we are commanded to love our enemies, it would be quite irrational not to love our neighbours and friends, and therefore of necessity we must love all men, or break the commandments of God. Much more I might add in behalf of Universal Charity, or Universal love to all men; but I forbear to trouble the Court any farther.

The Judge then addressed his speech to the Jury, saying,

Gentlemen of the Jury, you have heard what the witnesses have said against the prisoner, in
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which you may remember that they have brought nothing to the purpose of conviction, no absolute charge, or proof against him, but what is rather in a way of allusion to things that are rather fanciful than real, and such as are spoken in general terms; so that I need not sum up their evidences, especially as you heard the same on the former trial: and I suppose you have made such remarks among yourselves, as are sufficient to direct you in your consultation on the Verdict you are to give on the case. Likewise you are to consider what the other persons have said in the prisoners behalf, as they have spoken in a plain and fair manner with respect to his judgment and opinions, as well as his character, you may easily recollect the substance of what they have said, without my repeating it. I shall therefore dismiss you with these instructions. If you are convinced, that the prisoner is an enemy to God, his word, and people, by wilfully breaking his holy laws, by wicked works, and under the pretence of love to God, and to all men, he has, or does act the hypocrite, by drawing near to God with his mouth while his heart is far from him; or if you are persuaded that he endeavours to oppose God's goodness, justice, mercy and truth: you are in these cases to bring him in guilty. But if you are convinced that he is of God, by loving and obeying his holy will, and that from a mind renewed by the grace of God, he lives to the praise and the glory of his grace, as far as you are able to know from what has been said; you are then to bring him in not guilty, although he may in some things differ in his opinions, from some good men. I therefore would have you bring in your Verdict as soon as you can, and we will stay till you return; and may the Lord direct you!

The Jury's Consultation.

The Jury being withdrawn, they began thus.

1. *Paul* said, Were I to bring the prisoner in guilty, I must then condemn myself; for with me
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he declareth, that Christ gave himself a ransom for all, and tasted death for every man, and that we should pray for all men, 1 Tim. ii. 1.—6. and Heb. ii. 9. and of consequence we ought to love all those we pray for, as the prisoner saith.

2. *John* said, I agree with *Paul* in my judgment, that Christ is the propitiation, not for our sins only, but also for the sins of the whole world, 1 John ii. 2. And as God is love, so he that loveth is born of God, 1 John iv. 7, 8. and as the prisoner confirms these doctrines, both by precept and example, I can but acquit him.

3. *Jude* said, I also agree with you both, and declare with respect to the common salvation, that he who contends for the faith once delivered unto Saints, is a child of God, let others call him what they will; on this ground then I must acquit the prisoner.

4. *Luke* said, I acquiesce with you, my holy Brethren. And as the Angel said to the Shepherds, behold I bring you good tidings of great joy which shall be to all people, Luke ii. 10. And as the prisoner confirms this truth, as tidings of great joy to all men, let us release him.

5. *Isaiah* said, I approve of what each of you have said; for God promised to our father *Abraham*, that in his seed should all the nations of the earth be blessed, Gen. xviii. 18. and xxii. 18. For thus saith the Lord, Look unto me and be ye saved all the ends of the earth; and saith, I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the ends of the earth, Isa. xlv. 22. and xlix. 6. I then acquit the prisoner, because he holds these truths.

6. *Mark* said, I also agree with what each of you have said, and add in the words of our Lord; Thou shalt love thy neighbour as thyself, and surely the prisoner does not contradict this, as he contendeth that we should love *all men* as ourselves; so let him go free.

7. *Job* said, I agree with each of you, and ask, Why should we prosecute him? Behold the fear

of the Lord that is wisdom, and to depart from evil is understanding, which we hear is the disposition, and practice of the prisoner. And was I to esteem him an hypocrite, I should act as wrong by him, as my friends did by me, by being a miserable comforter to him, instead of defending his innocency, by acquitting of him.

8. *Jeremiah* said, I not only agree with you, my well-beloved brethren, concerning Christ the Messiah dying for sinners, and that we should love all men for his sake; but I also observe, that the prisoner cautions the children of God against falling away from him, like as I have declared from the Lord, "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. ii. 13. and complains, "Yet I had planted thee a noble vine, wholly a right seed, how then art thou turned into the degenerate plant of a strange vine unto me?" Jer. ii. 21. This the Lord asks concerning them that turned from him, therefore I must not condemn the prisoner.

9. *Matthew* said, Nor I neither; for he defends what my gracious Master taught, who came not to destroy men's lives, but to save them; for he saith, what the prisoner contends for, is in my fifth chapter, from verse 43, to the end, which I need not repeat; "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v. 19. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets." Chap. vii. ver. 2. And as it is declared, that the prisoner doth teach and do them, I therefore acquit him.

10. *Peter* said, I agree with you all; a man that preaches must speak as the oracles of God, and this I find the prisoner doth, by affirming with
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Brother *Paul* and me, that God is no respecter of persons. Nor does he bring in damnable heresies, by teaching men to deny the Lord that bought them; but teaches that Christ is, "not willing, that any should perish, but that all should come to repentance," 2 Pet. iii. 9. And warns men, not to turn from the holy commandment delivered unto them, 2 Pet. ii. 20, 21. Therefore let him go free.

11. *David* said, You have all spoken agreeable to the Laws of the Celestial Realm; and as the prisoner doth set forth the goodness and loving kindness of the Lord, by affirming that the Lord is good to all, and that his tender mercies are over all his works, Psalm cxlv. 9. which is quite agreeable to what I have learned of the Lord. I do therefore give my consent, for his release.

12. *Moses* said, I am for his being acquitted from the charge brought against him; for with me he affirmeth, that in the seed of my father *Abraham* should all nations of the earth be blessed, as God had promised; and he likewise gives warning to all not to forsake the Lord God, as those did in my time, whom I also warned against falling away from the Lord; but who nevertheless provoked the Lord in the wilderness, and forsook him; insomuch that the Lord swore in his wrath, they should not enter into his rest; and commanded me to tell them that they should know his breach of promise, and that they should bear their iniquities forty years, and die in the wilderness; and the Lord was angry even with me for their sake.

The Jury then being all agreed, came into the Court, and the Judge said, Gentlemen of the Jury, what say you, is the prisoner Guilty or not Guilty? To whom *Paul* their foreman made answer, Not Guilty my Lord.

The Judge then said, Mr. Universal Charity, you are now honourably acquitted; and then gave orders that he should be discharged by public proclamation, which was done accordingly. At which

many in the Court rejoiced. The prisoner then returned his most grateful, and thankful acknowledgment to the Court, for their candid and impartial enquiry into his affair. And then the Court broke up.

PART the THIRD.

C H A P. VI.

The Trial of Mr. Uncharitable, alias Partial Charity.

AFTER Mr. Universal Charity was discharged, many of his friends persuaded him to proceed in a prosecution against Mr. Uncharitable, who had unjustly prosecuted him, which he was unwilling to do; for said he, it may be deemed returning evil for evil, and that will not be doing right. But one Mr. Godly-Zeal, an enemy to sin of every kind, said, that he had a full Commission from the King of Kings to oppose sin in all its forms, and said, as I am in duty bound so to do, I am therefore determined that the Law shall be put in force against Mr. Uncharitable, or Partial Charity, because he is a wicked Spirit, endued with a very sinful nature.

Mr. Godly-Zeal then went with some of his friends, who were great opposers of sin, to Mr. Gospel-Experience, the Magistrate, and having given him an account of various and great evils, that Mr. Partial Charity had done, and was continuing to do by the help of the Devil, against the Laws of the King of Kings, his crown and dignity, with an intent to destroy all his faithful children, servants, and subjects, and to ruin his kingdom here on earth, which he had set up at so great an expence, and which he had purchased with his most precious blood,

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The Magistrate having heard the crimes which these honest men had charged Mr. Uncharitable with, he, upon their oaths, granted a warrant to apprehend him. They then carried the warrant to Mr. Godly-Resolution, the Constable, one that was firm in his purposes, and steady in his trust, and also a great enemy to sin. In a little time after, having heard where Mr. Uncharitable was, he called some of his faithful neighbours to go along with him, to assist in taking Uncharitable into custody, which they did, though with some difficulty, and put him into the Cage, till they could carry him before the Magistrate, of which they gave notice to Mr. Godly-Zeal, and his friends who attended with the prisoner before Mr. Gospel-Experience; with whom was Mr. Godly-Mind, another Justice of the Peace, before whom the prisoner was examined; and being fully charged with committing many wicked practices of long standing, and also of later date, his *Mittimus* was made, when he was sent to Gaol, and delivered into the Custody of Mr. New-Man, a very faithful and diligent person; and Mr. Godly-Zeal was bound over to prosecute him. There was bail offered for him, but refused; because all manner of sin is unbailable, by reason of its ungovernable disposition, and the Law says, we must keep under, and bring into subjection, or captivity, the whole body of sin; see Rom. vi. 6. 2 Cor. xx. 5. and Gal. v. 24. of which Partial Charity is one of its chief branches, as will be proved on the trial. As soon as Mr. New-Man had him in custody, he found that he had a subtle, wicked, and ungovernable prisoner to deal with, and therefore was obliged to watch him with all diligent care, and circumspection; or he would, one way or other, have got out of prison, to the great damage of his Majesty's subjects, and to the hurt and disgrace of Mr. New-Man and his friends.

The time being come for the Trial of Mr. Uncharitable, the Commission was given to my Lord
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Divine-Experience to try him, assisted by my Lord Spiritual-Man, and my Lord Discerning-of-Spirits. The Grand Jury were holy men of God, whose real characters and writings are contained in the Old and New Testament, whose names were, 1. *Moses*, 2. *Job*, 3. *David*, 4. *Solomon*, 5. *Isaiah*, 6. *Jeremiah*, 7. *Ezekiel*, 8. *Matthew*, 9. *Mark*, 10. *Luke*, 11. *John*, and 12. *Paul*, who found the bill against the prisoner.

The Court then proceeded to try him, having first appointed or impannelled the Gentlemen of the Jury, who were men of approved characters, whose names were, 1. *Enoch*, 2. *Noah*, 3. *Abraham*, 4. *Isaac*, 5. *Joseph*, 6. *Joshua*, 7. *Samuel*, 8. *Elijah*, 9. *Elisha*, 10. *Daniel*, 11. *Peter*, 12. *Jude*. These being sworn, took their places, when the prisoner was brought to the bar, and there holding up his hand, the Indictment was read as follows.

Mr. Uncharitable, alias Partial Charity, you are here indicted by the name of Uncharitable, or Partial Charity, of the Town of False-Love, in the County of Little-Good. For disturbing the peace of the children and servant of the King of Kings, the Sovereign Lord of the Universe; by having rebelled against his Laws, robbed and plundered his faithful Subjects, and put to death very many of them in a cruel and barbarous manner; and by the help of the devil, hast put our blessed Lord and Saviour to death. Nor has there been any manner of evil committed upon earth, but thou hast had some hand in it, and hast always been in secret or open practices of rebellion with thy wicked confederates, in all manner of unrighteousness, injustice, and wickedness, against our most gracious Sovereign Lord Jesus Christ, his crown and dignity. What sayest thou? Art thou Guilty, or not Guilty?

The prisoner answered, Not Guilty, my Lord; and so put himself upon his defence. The witnesses were then called. The first of these was Mr. Tell-Truth, who being sworn, the Judge asked him what he had to say in behalf of our Sovereign

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reign Lord the King, against the prisoner at the bar?

Tell-Truth. My Lord, the prisoner, Mr. Uncharitable, justly answers his name; his wicked nature quite agreeing thereto. The first two brothers ever born into the world, he set one against the other, and at last instigated the elder to kill the younger, because his own works were evil and his brother's righteous. He also helped to fill the earth with violence, so that God brought the flood on the world of the ungodly; but by means of an ark, *Noah* and his family, being eight persons, were saved from the flood, while all the rest were drowned; and pity it was, this prisoner did not perish with the wicked: but some way or other he escaped, and made his appearance with *Nimrod*, the mighty hunter; he after that got into the cities of *Sodom* and *Gomorrhah*, &c. for which, and other wickednesses, the Lord overthrew those cities with fire from heaven. He afterwards got into the family of a very good man, named *Jacob*, and by the help of one of his wicked companions, named *Envy*, he stirred up ten of this man's sons to sell their Brother *Joseph* into *Egypt*, for a bond-slave. In process of time, this prisoner stirred up *Pharaoh*, King of *Egypt*, to deal very uncharitably with the children of *Israel*, who were chosen people of God; who commanded them to kill their male children as soon as they were born, and laid very heavy burdens on those people of God; oppressing them with cruel bondage. But God plagued that wicked King with ten terrible plagues, and brought his people out from among them, and delivered them from their enemies by bringing them safely through the Red-Sea on dry ground; and drowned, and overthrew all the host of *Pharaoh*, King of *Egypt*, both himself, his chariots, and his horse-men, who pursued the children of *Israel*.

The prisoner also stirred up the Kings of *Canaan*, &c. (who were many in number) to war against these people of God; but the Lord was with them,
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and destroyed their enemies, and gave them their lands for an inheritance. The prisoner also moved *Ahab*, King of *Israel*, and *Jezebel* his wife, to take away the life and vineyard of *Naboth* the *Jezebelite*, and to destroy all the Prophets of the Lord; he having filled his wicked King and Queen with so much partial Love, that they had but very little Charity for any but the Priests of their Idol *Baal*. And indeed, my Lord, I had like to have forgotten that this Partial Charity so prevailed with *David*, King of *Israel*, a man after God's own heart, as to cause him to commit adultery with *Uriah's* wife, who afterwards caused her husband to be killed by the enemy, by commanding his General to leave *Uriah* unsupported in the forefront of the hottest battle, where he was slain in defence of that King, who, in this unjust manner, procured him to be slain. He also filled *Saul*, King of *Israel*, with his uncharitable spirit, insomuch that he gave commandment for the Priests of the Lord to be slain. And when our blessed Saviour was upon the earth, he filled the Chief Priests, and Rulers of the Jews, with such uncharitableness, that they put to death the Lord of life and glory, and afterwards persecuted his apostles and disciples. He also filled *Saul*, (afterwards called *Paul*,) with so much partial Charity, that he breathed out threatnings and slaughter against the disciples of the Lord, haling forth men and women to prison, and persuaded *Saul* that he ought to do many things against the name of Jesus. The prisoner also stirred up enemies against *Paul*, after he was converted, and in the end got him put to death. He also set on foot ten bloody persecutions against the Christians, under the Roman Emperors: and when that Empire became Christians, he in process of time, turned this Church of Christ into a Church of persecution, so that thousands of the children and servants of God were put to death in the most cruel manner, throughout divers countries and kingdoms, for many ages; many of them were burnt alive, others were driven out

out from their homes in the depth of winter, to perish on ice and snow, being destitute, afflicted, and tormented; many were tortured with the most cruel and bloody barbarities, that were possible for human beings to contrive. Likewise to this prisoner may justly be charged, the bloody massacre in *Paris*, and the cruelties exercised in *England* against the Protestants; and also the *Irish* massacre, in which many thousands were butchered in a very inhuman manner; these and many other cruelties too tedious to mention, hath this wicked being, Mr. Uncharitable, been guilty of.

Mr. Divine Charity was then called, and being sworn, said, My Lord, I have known the prisoner a long time, and could not only witness what has been said against him already, but can give a farther account of him, though not to his credit. His father is Lucifer, the great enemy of God and man, called Satan the deceiver, or prince of hell; called likewise the Devil and Apollyon the destroyer; and his Mother's name is Sin. These two have got a numerous progeny that are all wicked to the last degree like their parents; and they are so linked together, that there is not any evil committed upon the whole earth, but what some of these, the Devil's offspring have a principal hand in doing it: of which offspring, the prisoner is one of the principal, insomuch that there is no manner of sin committed but what he has some hand in carrying it on, and is often the first assailant, and like his father the Devil, and his mother Sin, he is partial in every thing he does. For my Lord, he not only helped to act those bloody scenes before spoken of, by Mr. Tell-Truth; but has caused many unjust and bloody wars to be set on foot, and by his wicked counsel, and the help of his confederates, his Brethren and Sisters, such as envy, spite, malice, hatred, revenge, murder, cruelty, &c. with all manner of unrighteousness, and injustice, whereby he has so prevailed, that whole countries and kingdoms have been ruined by their means, and many cities, towns, and villages

lages have been depopulated and destroyed by them; and the inhabitants put to death by famine, fire, and sword: and likewise all manner of murders, robberies, extortion and oppressions have been carried on by him and his confederates. But to be more particular, I shall mention a few instances of his unrighteous dealings, and that of late date, that the Court may know he is still the same evil being as formerly.

In the reign of Queen *Elizabeth*, he stirred up the *Spaniards* to invade her territories, destroy her kingdoms, and put her subjects to death in a barbarous manner; they having brought with them, in their invincible Armada, as they called it, a great number of cruel instruments of death, which may be seen in the Tower of *London* to this day; from which barbarous intention of the *Spaniards*, the Lord was pleased in mercy to deliver us. He also moved Count *Tully* to destroy the City of *Magdeburg*, who slew the whole inhabitants thereof with the sword, not sparing even the women and children, of which that Count often gloried afterward. The dreadful fire of *London*, and the late riots there, may be justly charged to the prisoner, beside many other things of the like nature. He has also caused many divisions between the most intimate friends, and often has set persons at variance, who have commenced vexatious law-suits against each other for mere trifles. And to make his wickedness the more complete, he has set the children of God at variance, one against another, under various pretences. For when, through divine grace, I have been instrumental in bringing persons of different opinions in religion to embrace the truth, and some of them have received the evidence of things not seen, and a manifestation of the love of God shed abroad in their hearts, and have united together in Christian love and fellowship; after awhile this Mr. Partial Charity, would step into their hearts, and influence either party, and sometimes both, to withdraw their love from each other,

other, under a pretence of one holding the truth in preference to the other; and then he persuades them that they ought earnestly to contend for the faith once delivered to the Saints, and under this pretence, he has set them to oppose each other, and has thus destroyed their love and good-will towards each other, till at last he obtains his ends, so as to make them think uncharitably one of another, and has separated them so, that some of them scarcely allow, that any will be saved but those of their own party. And the bigots of such party-dispute, under the influence of the prisoner, will contend, that their opponents never had Christian experience, let their experiences be what they will; but will represent it as false, and a delusion, although their experiences agree with their own, because they see things in a different point of view. But were those persons whom they so uncharitably judge, to alter their opinions, and join in those of their opponents, they would then be looked upon by them as real Christians, although they have had no farther experience of a work of grace than they had before: so that such persons judge according to their opinions, and not according to the experience another may have of a work of grace on his heart. And when at any time the moderate men of each party, would compromise the differences between them, in order to unite together in love and christian fellowship, and contend only against sin and Satan, and all their adherents, then this prisoner, with his wicked confederates, join together to oppose it with all their might; fearing lest their father's kingdom should come to nought: and therefore the prisoner stirs up one fiery party-spirited bigot, or other to oppose such an union, either by false reports, or misrepresentations of those persons who differ from his opinions; of which, my Lord, we have a recent instance in the Author of the Skeleton, who invited the prisoner to assist him in compiling that Unchristian book. If so, said the Judge, he ought to be tried with the

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prisoner for entertaining such a spirit of uncharitableness as he has done in that book.

My Lord Spiritual-Man, then asked the Judge if he had read it? Yes, said he, and I think it ought to be burnt by the hands of the common hangman, for the spirit of it: and then made some remarks on the Author's calling religious people, Pharisees, Hypocrites, and Nazarites, and representing such, to be worse than thieves, murderers, sodomites, &c. because they differ from his opinions, and laying to their charge, the wrong and false opinions of others, contrary to their writings, and repeated testimony; which, said the Judge, is both unjust and uncharitable, and such as ought not to be countenanced by any persons, especially not by experienced Christians of any denomination.

He then asked the witness, if he had any thing more to say?

Mr. Divine Charity. Yes, my Lord, this wicked prisoner, at the Council of *Constance* so prevailed by his bad influence that the Council condemned *John Huss*, and *Jerome of Prague*, to be burnt alive for their holding the truth, which was done accordingly. At the Synod of *Dort* he procured several Ministers to be banished, because they could not in their consciences agree with what the Synod was pleased to decree in all things. And the same sort of work he promoted here in *England*, in the reign of Queen *Mary*, by persecution, and in part the same, in the reign of King *Charles*, when many eminent Ministers were turned out of the Church, and some of them were sent to prison for preaching the word of God; thus has this prisoner dealt with good men.

Mr. Godly-Zeal, was next called and sworn. The Judge then asked him, what he had to say against the prisoner at the bar?

Mr. Godly-Zeal. My Lord, when any persons have been inspired with godly zeal, for the honour of God, this prisoner hath endeavoured

to turn it into an intemperate and uncharitable zeal, and has very often succeeded in his attempts.

In the case of *Jehu* King of *Israel*, who shewed forth his zeal in the destruction of the house of *Ahab*, and by destroying all the Priests of *Baal*, his image, and his house, yet afterwards, this prisoner persuaded *Jehu* to forsake the Lord God, and to worship the golden calves. St. *Paul* was full of zeal for the Lord God of *Israel*; but the prisoner persuaded him, that he ought to do many things against the name of Jesus, and therefore he made havock of the Church, by committing men and women unto prison, and putting them to death; and carried his persecutions unto strange Cities.

The prisoner has also set many good men one against another, and caused needless divisions, and separations in the Church of God upon very slight and unnecessary grounds; from whence have risen bloody persecutions, and uncharitable censures one of another, and at other times the spirit of railing, backbiting, and slandering of each other. Some he has set in public pulpits to vilify and condemn others, and to write books subversive of unity, peace, and concord, as is plainly manifest in the Author of the Skeleton. At first, when he began to preach, he, in some measure, carried himself lovingly to those whose opinions were different from his own. But after awhile he began to give place to, and entertain the prisoner, Mr. Partial Charity, and then he set about his dividing-work, not only with the Arminians, but with many of the Calvinists also; for when a certain Lady would have the ordained Ministers of her Societies, to make use of the Liturgy of the Church of *England* at *R—d*, where some persons of her Society had founded a congregation, and where several of the Arminians had lent their assistance to form and establish the same without disputing about their different opinions; this prisoner so prevailed in the heart of the Author of the Skeleton, that he said he would have no form

of prayer there; he also preached a discourse on "Separate them," and railed against the Arminians, and exhorted them of his own party, to have no fellowship with them. Another time he preached on, "Only believe." And said, "I do not care for Mr. *W—y's*, nor Mr. *W—d's* opinions neither."

Another time, when Mr. *M—nw—r—g*, who had been at great expence to form a congregation at *R—d*, came with several others, to settle Preachers in connection with the Author of the Skeleton, he, by the instigation of the prisoner, would not agree to any thing that was proposed; but went on with his separating work, till he had not only separated the Arminians from the congregation, but the Calvinists one from another: and to compleat the whole, the prisoner helped him to compose his Skeleton also.

The Judge then said, there needeth no farther evidence; for there is enough said against him already.

The Judge then asked the prisoner if he had any thing to reply, in answer to what these witnesses had said against him? Who answered, My Lord, I refer that to my Counsel, and hope your Lordship will be pleased to hear two or three persons in my behalf, To which the Judge gave consent.

The first was, Mr. Party-Zeal, who said, My Lord, I have known the prisoner a long time, and have often heard him say, that it was every man's right to defend his own party, property, or opinions, and that he would have all men so to do; and to assert their own right against all persons who would oppose them, or with-hold that from them which they ought to have; but if any persons went beyond this, it ought to be laid at the door of those who caused it so to be done: as was the case between *Joseph* and his brethren. There we find Envy moved them to sell their brother, and not the prisoner: and whatever massacres, murders, wars, &c. have happened in the world,

world, your Lordship knows, that pride, ambition, covetousness, spite, malice, envy, &c. set the actors to commit such wicked deeds; as in the case of *Cain* and *Abel*; there malice, envy, and hatred, set *Cain* to work to kill his brother; and the Jews, when they killed the Lord of life and glory, there pride, ambition, and cruelty set them to work; as they did the *Roman* Emperors afterwards in the ten bloody persecutions carried on against the Christians. The same may be said of persecutions and unjust wars; all these were carried on by the advice and assistance of those, and such like, that I have named, and this was in defence of their own rights, and authorities. The same may be said of religious disputes, as each person has a right to defend his own principles, this made the prisoner assist in compiling the *Skeleton*: and he would do the same on the other side, with any one who would answer the Author in the same spirit; for he would as willingly help them also.

Mr. False-Zeal was then called, and said as follows:

My Lord, as the prisoner has been set in a very bad light by the witnesses for the crown, I hope to be able to give a better account of him; for it is but just that we should speak of his good deeds, and not accuse him of things that are bad, when other persons have done them. For, my Lord, he has helped to do many a good deed. When the children of *Israel* smote the Kings of *Canaan*, &c. he taught them to have no charity for them, because the Lord had commanded that they should be utterly destroyed; he taught King *Saul* to have partial charity for *Agag*, King of the *Amalekites*; but as soon as he found that the Lord would not have him spared, he then persuaded *Samuel* to cut *Agag* to pieces before the Lord. He also persuaded *Elijah* the Prophet not to spare *Baal's* false Prophets; but to destroy them all. The same he did by *Jehu* in persuading him to kill all the worshippers of *Baal*: and many other the like, as in the case of *Paul*, who, while he thought the

disciples of Jesus Christ were wrong, he persuaded him to make havock of them; but as soon as *Paul* was convinced of his mistake, the prisoner then left off persuading him, thinking it wrong so to do. And with respect to the subsequent wars, persecutions, and other things, of which the prisoner stands charged, he always advised persons to right themselves when they were aggrieved, and he was for the laws of Kings and Princes, &c. to be obeyed. And if the subjects thought they were ill used, he advised them to defend themselves in what they thought was right; but when any of them were convinced they were wrong, the prisoner then advised them no farther, but left them to do as they pleased. He also strove to please all men, by advising them to defend themselves against all injuries; and in the case of robberies, &c. he only said that no man ought to starve, and therefore advised persons to get their living some way or other; but left the way of doing it to themselves. And if they got it honestly, he made no objection thereto. But the truth is, when Mr. Partial Charity had given persons the best advice he could, they would call in ambition, covetousness, oppression, revenge, cruelty, &c. to help them to perform the work they chose to have done; so that it was they who did those evil deeds, and not the prisoner.

Mr. Right-Self was then called, and said, My Lord, I have known the prisoner for many ages, and can say that he always appeared to me to act in a very right and proper manner; for he always counselled persons to take care of, and right themselves on any persons who had done them any injury, and advised all men in power, not to suffer their laws and dignity to be trampled upon, or evaded: not to act like those mean spirits who would suffer themselves to be trodden down by others; but to shew a just resentment against all offenders, and not to suffer innovations either in Church or State, but to defend the good old way, established by their forefathers, such as Paganism,
Judaism,

Judaism, or Popery. Now in doing these things, the opposite parties would cause much trouble, so that there was no putting an end to those troubles but by violent measures, which often brought on persecutions, &c. from hence came those evils so complained of. The same may be said of wars and other evils, by one kingdom claiming a right to be obeyed or submitted to by another, in what they fell out about. And as Mr. Partial Charity often thought that the other parties were oppressed too much, he advised them to make a noble stand against their foes who oppressed them. He often very justly advised the Protestants to withstand the Papists, when they were oppressed by them; and persuaded all those who were oppressed by their neighbours, to defend themselves, and advised nations to go to war with other nations, upon the same grounds; and all others of the like nature, he always said, that each party ought to right itself. But both sides would often call in injustice and cruelty, to help them to finish the work they had begun, and therefore such doings ought not to be charged to the prisoner, but to them. It is true the prisoner was called upon to carry on a prosecution against Mr. Universal Charity, because if he is suffered to dwell in the hearts of all men, there would be nothing for the prisoner to do, to maintain himself and family, and then he and they would be quite starved, which is what his prosecutor, and the witnesses against him, want. And though he advised and assisted in compiling the Skeleton, yet the Author would also employ, envy and ill-will, if not hatred and malice, to do the greatest part thereof; and the prisoner by nature cannot love all men, especially Universal Charity, and thinks that he has an undoubted right to love himself and friends above all others, it being his nature so to do. I therefore cannot see who can blame him for doing as he has done in the whole affair.

Mr. Self-Defence, the prisoner's Counsel then said, My Lord, as Counsel for the prisoner, I hope
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the Court will permit me to speak a few words in his behalf, who, my Lord, is here charged with many and great evils by him committed. But it should be considered, that it chiefly turns on what things he has given his advice in, and not that he did those things himself. In the case of *Cain*, he only advised him to assert his right as the first born; but his carrying it so far as to kill his brother, was his own fault, by calling in hatred, to assist him in the murder. The Antediluvians were urged on in their wicked courses by Mr. Violence, who carried the day at that time. And *Nimrod* was assisted in his hunting by Mr. Ambition, if he hunted men instead of beasts; if the latter, there could be no harm at all in it. As for *Pharaoh*, he encouraged hardness of heart to assist him in his oppressions. And envy moved the Patriarchs to sell their brother *Joseph* into *Egypt*. The Jewish High-Priest, and Elders, by their forefather's laws and customs, contrary to the law of God, crucified Christ, and persecuted his disciples; not knowing that he was the Lord of life and glory. The following persecutions carried on by the *Roman* Emperors, were caused by pride and ambition, and in defence of their gods whom they worshipped; and that has been the cause in all persecutions, by persons being led to esteem their own opinions in preference to others, and encouraging, spite, malice, and ill-will against all other persons, for thinking different from them, which is caused by one Partial Zeal, a blind bigotted fellow, who often takes right for wrong, and wrong for right. As for unjust wars they are mostly began and carried on, through ambition and thirst of power, &c. And as for Mr. Partial Charity, each person only had advice of him, and then took his own Counsel, and employed whom he pleased, in all manner of evil, either in persecutions, unjust wars, or in murders, robberies and the like.

Suppose a person kept out of his just right, goes to a Counsellor for advice, who tells him
how

how to proceed according to Law, he then goes away and plunders or murders the person who kept him out of his right; ought his doing so to be laid to the Counsellor's charge? who had not advised him to rob or murder? Certainly not. As for vexatious Law-suits, they are often prolonged by the persons employed. So that upon the whole I think the prisoner not so bad a person as he is represented to be, and therefore think he ought to be acquitted.

Mr. Divine Reason the Counsel for the crown, then replied. My Lord, I observe, that neither the persons in behalf of the prisoner, nor his Counsel, have proved him not guilty of the things charged against him; but have strove to fix the crimes on other persons. But who should they be? but those very persons who are in confederacy with him and ready to do any sort of wicked work; and are all of the family and offspring of sin and Satan. And to be short, the prisoner is one who first breaks the peace, and then calls his wicked companions to do the rest of the work, be it ever so bad. For were Mr. Divine Charity, or even Mr. Universal Charity, to reign and rule in the hearts of all men, and they to love their neighbours as themselves, and love their enemies also, then we should have none of this wicked work carried on in the world; at least, not so much of it by far. It is the want of Divine and Universal Charity, ruling in the hearts of all men, that gives too much room for Partial Charity to reign there, and to introduce his wicked confederates with him, and when they are once got into the heart of any one; there is no power on earth can cast them out: none but power from on high, can remove or subdue them.

The Judge then directed his speech to the Jury, and said: Gentlemen of the Jury, you have heard what the witnesses have said in proof against the prisoner at the bar, in which they have charged him with, aiding, advising, and abetting, various wicked persons, in murders, persecutions, &c.

And

And you have heard what his witnesses have said in his favour. Now, if you are fully persuaded in your minds that he is a Spirit come from God, and not in connection with the spirits of darkness, you are in this case to acquit him. But if you are persuaded that he is of Satan, and in league with sin, and a branch of sin and Satan's family, you are then to bring him in Guilty, I therefore would have you bring in your Verdict as soon as you can.

The Jury then withdrew, and in a few minutes, being agreed, they brought their Verdict, Guilty. At which many in the Court rejoiced.

The Judge then proceeded to pass sentence on the prisoner; but first asked him, if he had any thing to say why sentence, according to the Law; should not be pronounced against him?

The prisoner said, My Lord, I hope your Lordship will take pity on my very old age, and consider that what I have done was done according to the dictates of my nature. And your Lordship knows, that I cannot do any thing contrary thereto; for nature cannot overcome nature, or renew itself. Nothing but grace can do that. Besides, my Lord, it was others that committed those crimes charged against me, and carried matters too far, as the persons in my behalf have proved. Therefore, in mercy my Lord, be as favourable to me as you can, and consider that you are acting under the Gospel of mercy, and in the name of the God of mercy.

The Judge's Sentence.

Judge. Mr. Uncharitable, alias, Partial Charity, the evidence is clear against thee; and as for thy age, in respect of which thou cravest pity, it is a pity that thou hast lived so long, to do such great and general mischiefs, as these good men have witnessed against thee. But the reward of thy deeds is eternal death: this is the King of Kings everlasting and unchangeable decree, against all manner of sin, and every branch and offspring thereof,

thereof, of which thou art a principal branch; hear therefore thy sentence. Thou Mr. Uncharitable, or otherwise called Partial Charity, hast by this name been tried for various outrages, murders, robberies, &c. in confederacy with others; and art found guilty by the best of Juries. But as the Gospel-Law doth not give power to any Spiritual Court, to put any man to death about spiritual things; and as it is contrary also to the example of the holy apostles; I must pass sentence according to the tenor of the Gospel-Law, which is, That thou Partial Charity shalt be carried back to the prison from whence thou camest, and there be kept close prisoner, under the care and charge of Mr. New-Man, the Gaoler, until all thy members are mortified, and crucified, with every vile affection and lust, until the whole body of sin be destroyed; and until thou and all thy confederates, being the offspring of sin and Satan, perish in the hearts of all those of every denomination who have, or shall truly put on Christ, and who are, or shall be renewed by the spirit of his grace.

Therefore Mr. New-Man, take the prisoner, and see that the sentence, through the power and assistance of divine grace, be fully executed; and when the King of Kings shall come to judge the world, then shall the prisoner, with every branch and offspring of sin, and all his confederates and adherents of every kind, together with themselves, be doomed to dwell in everlasting burnings; being cast into the lake of fire and brimstone, where the smoke of their torment shall ascend up for ever and ever. As soon as this dreadful sentence was passed on the prisoner the Court broke up.

Note; That not only sin, which is a spiritual evil, both in the fallen angels, and men, will be separated from God; but all the adherents of sin and unrighteousness, who die in an unpardoned and unrenewed state, will dwell for ever in the regions of endless woe; being
punished

punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

End of the TRIALS.

Having finished these several Trials, I shall next give the Reader a list of several texts of Scripture, which Mr. *H.* has falsely quoted and mangled in his Skeleton.

Page 18. "God gives them a new heart, a new spirit, makes them clean, causes them to walk in his statutes, and promises, that they never shall depart from him."

Ibid. "The servant is to be kicked out of door."

Page 23. "Thou enemy of all *imputed* righteousness, when wilt thou cease to pervert the right way of the Lord?"

Page 29. "God tells his Preachers to bring forth the best robe to every returning prodigal."

Page 42. "Free-will has delivered him out of envy, and desires a murderer to be granted unto them."

Page 64. "And stands astonished at the lot of eternal election falling into his lap."

Page 87. "It was fore-appointed for him."

Page

Ezek. xxxvi. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.

Gal. iv. 30. Cast out the bond-woman and her son.

Acts xiii. 10. Thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord.

Luke xv. 22. But the Father said to his servants, bring forth the best robe and put it on him.

Acts iii. 14. But ye denied the Holy one and the just, and desired a murderer to be granted unto you.

Prov. xvi. 33. The lot is cast into the lap, but the whole disposing thereof is of the Lord.

1 Theff. v. 9. For God hath not appointed us to wrath.

Rev.

Page 89. "The roll of God's eternal decrees is sealed with seven seals."

Page 90. "And took God's awful challenge, that of removing the rock of his salvation."

Page 197. "And Satan is darkness."

Page 101. "Moses accuses all legalists before God."

Page 103. "Such a one has broken through the bounds of all the laws of grace; and as he has sinned against the laws of sovereign grace."

Page 104. "It is a sin unto death indeed when even atoning blood will not heal him, there is no more sacrifice for the sins of some men."

Page 112. "My imputed robe or wedding garment."

Page 119. "I have blotted out thy debt as a cloud, and will remember it no more for ever."

Rev. v. 4. I saw in the right hand of him that sat on the throne a book, sealed with seven seals.

Job xviii. 4. He teareth himself in his anger, shall the earth be forsaken for thee? and shall the rock be removed out of his place?

Luke xxii. 53. But this is your hour, and the power of darkness.

John v. xlv. Do not think that I will accuse you to the Father, there is one that accuseth you, even Moses, in whom ye trust.

Heb. x. 29. And hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace.

Heb. x. 26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

Matt. xxii. 11. He saw there a man which had not on a wedding garment.

Isaiah xlv. 22. I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins, return unto me, for I have redeemed thee.

Page 138. "These men begin in the spirit, but dwindle too much into the flesh again."

Gal. iii. 3. Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh?

There are many more false quotations in this Skeleton; many of which seem to be made by design, to give his opinions the greater appearance of truth, which persons not observing, may think that the Scriptures speak the same things he doth. As to his calling *Elijah, Samuel, David, and John* the Baptist, Calvinists, the Arminians might with equal propriety call them Arminians, the Papists call them Papists, and the Antinomians call them Antinomians; and so might every other sect and denomination of Christians. As in several places he has called the word *righteousness*, imputed righteousness, others have an equal right to call it, inherent righteousness, others legal righteousness, and others moral righteousness; and thus each would call it by what name they pleased, and so confound the meaning of the word.

As for the spirit in which he has written, few Christians, I think, can approve of it; as it is quite contrary to the meek and loving spirit of our blessed Saviour, and such as He has no where countenanced, either by precept or example; but rather the reverse, as Luke ix. 55, 56. But this spirit of Universal Charity he is highly offended at, and would have it quite banished out of the world, and Partial Charity introduced in its stead. In such a case we should all have a fair pretence, to set at nought, and hate all those who differ from our opinions. But to the shame and condemnation of such a spirit as is carried on in the Skeleton, the Holy Scripture teacheth that we must love our enemies, bless them that curse us, and do good to them that hate us, and pray for them that despitefully use us, and persecute us; and follow peace with all men: which is as far from the spirit of Partial Charity, as heaven is from hell. And the unchristian spirit he has shewn

shewn in the letters which he has published at the end of his Skeleton, on which I shall add a few more remarks.

Page 184. "Not a man that holds universal redemption, because he has got more redemption than the Bible."

The Bible saith, Christ tasted death for every man, and gave himself a ransom for all, and is the propitiation for the sins of the whole world.

Page 186. "I know some who seldom mention the imputed righteousness of Jesus Christ, for fear of crying down inherent righteousness."

I should wonder if they often mentioned a righteousness which is *never* mentioned in the Scripture.

Page 189. "I read of the secrets of God's eternal election being with the righteous. Psalm xxv. 14. Prov. iii. 32. Jer. xxiii. 18."

In neither of these places is one word spoken about election, much less of eternal election, which cannot be found in the Bible.

Page 194. "A coarse Coal-heaver is as likely an instrument to lay God's axe to the root of barren sinners, as a Lady's pin-sticker."

This he speaks concerning a young man who preached in one of his places, and offended him, in speaking about *Moses* being learned in all the learning of the *Egyptians*, which he thought was pointed at him, as he is quite illiterate. Therefore he calls him, "this advocate for gipsy's wisdom," and, "this young quack in parsonic robes."

Page 203. "All who run unsent of God, let them get their matter and manner from *Benjamin Keach*, or elsewhere, God has quartered them, at the sign of the den of thieves."

Page 209. "*Noah* preached imputed righteousness."

We must see this in the Scripture before we believe it. Mentioning how we receive justifying faith, and reconciliation with God, he says,

Page 211. "From that moment we are as sure never to be damned, as there is a God in heaven."

Is not this contrary to Prov. xxviii. 14. Psalm cxxviii. 1. Heb. iv. 1?

Page 216. "Therefore do not marvel, if God turns Coal-heavers into Commentators, light and perfection, we prove to be Christ the true light."

But he takes care not to add, "That was the true light, which lighteth *every man* that cometh into the world." John i. 9.

Page 233. "If you know the pardon of your sins, the liberty of God's Spirit, and enjoy union and communion with Christ, you are wise to salvation, though you never read any book but the Bible."

This is one of the best passages in his book. I wish it had abounded with more of this sort, and less of his bitter zeal, and uncharitable contention, against those who are the children of God.

Page 234. "It was the holy resolution of the apostle *Paul* not to build on another man's foundation. I have observed some who are very fond of breaking through all bounds, into man's labour; and with a party spirit, and a fiery zeal, will draw a wonderful train after them, both bad and good; and if they can chain them up in a bigotted spirit, and get them to hate the poor pastor that first begat them, then they say, we have established a Church, and if the father of this run-away flock exclaim against those thievish measures, then these scattering gentlemen call it, being persecuted for righteousness sake."

In these lines, Mr. *H.* has truly described his own conduct, in the affair at *R—d*, before spoken of; when he separated the congregation at that place, which was gathered by others before he came there.

Page 237. "The apostles themselves cast lots to chuse a Minister, in the place of *Judas*, and the lot fell upon *Matthias*, thus the lot of man fell on *Matthias*, but the Saviour's lot fell on *Saul* of *Tarsus*."

Here Mr. *H.* plainly insinuates, that the lot cast by the apostles, was not of God, but of men.

Page 238. "All those persons who communicate a narrow contracted spirit to a flock, or fix prejudice on the minds of simple souls, who divide the affections of a Society, and scatter discord among them, are seeds-men of Satan."

W. H. Thou art the very man.

Page 240. "When you see sheep-stealers come tumbling over God's hedges, do not act the part of a dumb dog: but bark and bite too; for God makes us sharp threshing instruments having teeth; as flails, we must keep beating: and as we have teeth we must use them; but only with the Wolves, and the Foxes, who come to steal the lambs."

Thus the Author ends his Skeleton, in the same spirit he began it, from which spirit may the Lord in mercy deliver the children of God! And that we may learn what spirit we ought to be of, and how we ought to treat those who differ from us in things not essential, let us consider the account given in the Gospel.

When the disciples forbid one who was casting out devils in the name of Christ, he said unto them, "Forbid him not; for he that is not against us is for us;" and when the Samaritans would not receive him, his disciples asked leave, to call fire down from heaven to consume them; but he said, "Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them. Hence we learn that our Lord would not permit his disciples to forbid others to do good, though they did not follow him; nor would he inflict judgments on those who would not receive him. To the same purpose *St. Paul* saith, Why dost thou judge thy brother? or, Why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. And *St. James* saith, "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge." From

which passages we learn, That the spirit and conduct of Mr. *H.* and of all who are like-minded with him, are diametrically opposite to the Gospel of Christ.

As to Mr. *H.* I dare not reprobate him for his mere opinions, though I totally disapprove of most of them. But I entirely condemn that bitterness, and unchristian rancour, which he has displayed on this, and various other occasions. Yet the worst thing I wish him is, to be thoroughly convinced of the great impropriety of indulging that foolish, and ridiculous bigotry, and almost unparalleled scurrility; and that he may see, before it be too late, that the wrath of man worketh not the righteousness of God.

In the mean time, let all who wish to be followers of the meek and lowly Jesus, put on, *as the elect of God, holy and beloved*, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering: forbearing one another, and forgiving one another, if any have a quarrel against any about opinions, or any thing else; even as Christ forgave you, so also do ye. Thus let us earnestly, *zealously*, follow peace with all men, and strive to please our neighbour, every man for his good to edification. For if we do this, we shall meet with the approbation of all wise and candid men, and have a conscience void of offence, towards God and towards man, and meet with the high approbation of our Lord, when he cometh in the clouds of heaven.

THE END.

5 MR 64

A FARTHER
C H E C K
TO
UNCHARITABLENESS:
OR AN
ANSWER to a SERMON

Preached at GRUB-STREET, by the Rev. Mr. C.
on Sunday the 13th of March, 1791.

By THOMAS KING.

L O N D O N:
PRINTED IN THE YEAR
M,DCC,XCI.

A FARTHER

C H E K

UNCHARITABLENESS



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FARTHER CHECK, &c.

IT is surprising, that persons, who profess to be led by the Spirit of God, should shew such an uncharitable, and unchristian temper towards those who differ from them in some points of doctrine; who are not content to point out the different opinions they oppose, but must vilify and defame the persons they oppose, and cast out their names as evil, while living and then, like the Papists of old, vent their spleen and rancour upon them after they are dead, and gone.

A person of this uncharitable spirit has lately appeared in a Sermon on Luke vi. 37. "Judge not, and ye shall not be judged."

In which he says, page 3, "That out of the heart (naturally) proceeds evil thoughts respecting our neighbour, contrary to that passage in 1 Cor. xiii. 5. "Love thinketh no evil." And in page 4, he says, "Christ exhorteth, to judge not according to appearance, but to judge righteous judgment." But we shall see how soon this Author forgets both those texts; for in his 9th and 10th pages, he pleads for a right to judge persons by their doctrines, and argues for a right to dispute with them about what he, in his great wisdom thinks to be right, as if his opinions alone were the standard of truth. But in his 11th page he says, "To dispute against the gospel of Christ, or on any part of it is a very great sin."

"But

“ But to dispute for the truth of the everlasting gospel, is the priviledge of all Christians, as well as of all Ministers; but not to display their abilities, and overcome their opponents.” Yet he says in contradiction to this, page 12, “ When there had been much disputing, *Peter* rose up, and he began to dispute with them, and overcame them.” So then *Peter* displayed his abilities, and overcame his opponents. In the 14th page he is offended at (Ministers and people) who are called Calvinists, because they say, “ Mr. *Wesley* is gone to heaven.” But he says, “ I will not say he is; and though I am not positive that what they have said is false, yet I have my doubts of it, till I see from the Press a recantation of his principles.” “ Some persons may say, you ought not to preach against persons, but against false doctrines, a child under the tuition of *Gamaliel* would have smiled at that, because it is preaching against a non-entity. If false doctrines exist, they exist in persons, and it is the person who must suffer, not the doctrines.”

He now comes to the charge, page 15, “ Now as a proof that what I said of Mr. *Wesley* is true, viz. That he was a false prophet or teacher, every man who denies the doctrine of God’s sovereign election of grace, denies the greatest truth in the Bible; he speaks lies in hypocrisy, and must be a false prophet; there is no doubt of it, among those who believe, and know the truth.”

He should have said, among some of those who hold his opinions, and with him believe that, “ the doctrine” (he calls) “ God’s sovereign election of grace” is, “ the greatest truth in the Bible.”

To which I answer, That person who sets up what he may call, God’s sovereign election of grace, by representing the God of truth and love, as if he were a Tyrant, is not setting forth the greatest truth in the Bible. If we look at the life of Jesus Christ, we shall see that he never shewed the Spirit of a Tyrant; but on the contrary,
blamed

blamed persons for not coming to him that they might have life. So far was he from tyranny, that when the *Samaritans* would not receive him, at which his disciples were offended, and requested leave to call down fire from heaven to consume them; he meekly answered, "Ye know not what spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them." Luke ix. 51.—56. Nor was there the least shadow of tyranny in our Lord's life, who shewed forth perfect love and charity to his enemies, and was often grieved for the hardness of their hearts; which would have been quite absurd, if God's sovereign election of grace, as some say, is, that he absolutely rejects the far greater part of mankind, and saves others by an irresistible power, which none can resist. On this principle of absolute predestination, any Minister who holds this doctrine, consistent with his principles, might say, "If any among you are of the number of the number of the elect, I have the best news to tell you that your ears ever heard; it is for you, the elect, that Christ died, and for none else; and you will be as infallibly saved as if you were in heaven already, there is no doubt to be made of it; for there are no conditions for you to perform, as in such a case you would be seeking salvation by works. Your attempting to do any thing, would be Popery. You have nothing to do, but believe; for Christ has done all for you. You are already saved; but you know it not. You were justified in the sight of God before the foundation of the world, and as much justified by the righteousness of Christ, while in an unconverted state, as you will be when converted. But to those of you who are reprobates, I have nothing to say, but what will increase your condemnation. For you cannot be saved, as Christ died only for his sheep, and not for you. And were you to do any thing to obtain the favour of God, you would be seeking salvation by works. And though I bid all that hear me, to believe on the Lord Jesus Christ, I mean

mean only those who are of the election of grace ; for all others could not believe a lie, and I should be only preaching salvation by works. Though Mr. *Wesley* says, "He that believeth shall be saved," this Author says, If there be any one, who can prove to me, that this his way of salvation, is not salvation by works, I will give up my Bible." And though such a Preacher may say, he ought to preach free salvation to all, because he does not know who are of the elect, till they are converted, yet I think on the grounds of absolute predestination, he cannot but think that all these whom he concludes are reprobated, though they will be as infallibly damned, as if they were in heaven already, and that his preaching to them is of no use, but to torment them before the time.

But, on the other hand, we believe, that one of the greatest truths in the Bible is, that our blessed Lord was "the brightness of his Father's glory, and the express image of his person." Heb. i. 3. And as St. *John* says in his Gospel, i. 14, "the word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth," so that no tyranny, which some men calls sovereignty, is to be found in him ; who said to his disciples, Luke xxii. 25, 26, 27. "The Kings of the Gentiles exercise Lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so, but he that is the greatest among you, let him be as the younger, and he that is chief, as he that doth serve. I am among you as he that serveth." And he said, John v. 19, 20. "The Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth." We therefore conclude ; that the Judge of all the earth will judge the world in righteousness ; that his tender mercies are over all his works ; that Christ "gave himself a ransom for all," 1 Tim. ii. 6, and "is the propitiation

propitiation for the sins of the whole world." 1 John ii. 2.

According to the 31st Article of our Church, "The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, &c." And in the Collects for Good-Friday it is said, "O merciful God, who hath made all men, and hateth nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live," &c.

The Author of this Sermon, speaks, as if he only knew the mind of the Lord, and had been of his council. And as he doubts if Mr. *Wesley* is gone to heaven, I fear he has secret hopes that he is not. But this I leave to his own conscience, and to the just judgment of God. But observe, that no one has any just right to determine absolutely what is the true and genuine sense of Holy Scripture, but for himself; according to the light God is pleased to impart unto him. For his own judgment becomes a matter of faith to himself; but not to another, except he embrace the same. For the opinion of another does not become an article of faith to me, except I believe the same. The apostle *Paul* says, 1 Cor. xiii. 9, 10. "For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away." "For we now see through a glass, darkly; but then face to face; now I shall know in part; but then shall I know even as also I am known." If we knew perfectly, the whole will of God, we might then have some grounds to think our judgment infallible, and could then declare in just terms, what is right or wrong. But even then, we could not have any just right to condemn another, because he thought different from us, except we had more right in this case than our Lord, which would be bold presumption so to imagine. much less as we know but in part, and see through a glass, darkly. For thus saith our Lord, John xii. 47, 48. "If any

man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

How inconsistent must it be, not only to charity but to our Lord's example, for us to take the liberty to judge, and condemn another, because he thinks otherwise than we do; this is certainly acting contrary to our Lord's commands in the text; for if we cannot convince him of his errors, we should leave him to the judgment of the last day. But this Author seems but little to regard our Lord's words, by his condemning of persons for false prophets, because they hold not his opinions. From such uncharitable dispositions, all manner of persecutions, on the score of religion hath risen. But we doubt not, that God who hath set such high marks of his approbation on Mr. Wesley, will set his character in a true light at the last day, with well done good and faithful servant, enter thou into the joy of thy Lord, and then we shall see an innumerable company of holy men of every denomination of Christians, as well as Arminians and Calvinists, who will join together to praise the Lord to all eternity.

Page 16. In his note, he quotes, "many brethren" which many he says, confutes the Arminians *all*, which we will a little examine. If the word *all* be taken in a limited sense for many, what absurdity will flow therefrom. As in Rom. iii. 23, "For all have sinned," that is, many have sinned. Gal. iii. 22, "The Scripture hath concluded all under sin," that is many. Rom. v. 12, "So death passed upon all men, for that all have sinned;" that is, death passed upon many, for many have sinned, and verse 18, "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men to justification of life." Here the judgment and condemnation are

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not on all, but many! In Matt. xxv. 32, "Before him shall be gathered all nations," that is, many nations. John v. 28, 29. "For the hour is coming, in which all that are in the graves shall hear his voice, and come forth." That is, many shall come forth. Heb. xii. 23, "To God the Judge of all." That is, of many. Jude xv. "To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him," that is, many, not all. In Daniel xii. 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt."

Here we find the word many used for all; but our Author is so unhappy in his limiting of all, to many, that we should be quite at a loss to prove a general judgment, according to his sense of the word. Therefore we must admit the Scripture all, in its full sense, though this Author may condemn us for so doing.

Page 17. After speaking of Mr. *Wesley's* doctrine of God's foreknowledge, &c. according to Peter i. 2. He says, "What sophistry! what proof of a false prophet." And says, Mr. *Wesley's* words are, "He" (God) "saw them as believers, and as such, predestinated them to salvation, according to his eternal decree, viz. he that believeth shall be saved." To this he says,

Page 18. "If there be any one who can prove to me, that this his way of salvation, is not salvation by works, I will give up my Bible." I think he may as well give it up, if, "he that believeth shall be saved," is salvation by works, because Mr. *Wesley* said it, as well as the Scriptures. Would not this Author have been very angry if any one had charged him so, from his speaking these words. Again, he says, Mr. *Wesley* "calls sanctification our justification." But to refute this Authors, in this very Sermon he quotes,

Romans viii. 29, 30. Mr. *Wesley* asks, page 10, "Who are glorified? None but those who were first sanctified. Who are sanctified? None but those who are first justified. Who are justified? None but those who were first predestinated. Who are predestinated? None but those whom God foreknew as believers." "He that believeth shall be saved, he that believeth not shall be damned, and then God is clear from the blood of all men, since whoever perishes, perishes by his own act and deed, and God is still justified in his saying, That he willeth all men to be saved, and to come to the knowledge of the truth."

This Author still says, "Here is internal sanctification set up for justification of our persons," and says, (Mr. *Wesley*) in 9th page, 20th line, crowns it, as the essence of Popery, "A Christian (thus justified, says this Author, by sanctification remember,)" "has power to walk in all his (God's) commandments blameless; this saith he, is a rule without exception," this Author then asketh, "Well, is this false or true? I for one have not this power; I am an exception from that rule." This is no wonder, when he can vilify and condemn others on such false grounds as he does Mr. *Wesley*. This shews that he is very far from sanctification, if not from justification also. He has also quoted Mr. *Wesley*'s words false. The words are in the page he quotes, "All these upon earth, who are now sanctified, you would find, not one of these had been sanctified, till after he was called. He was first called, by the word and messengers of God, likewise with an inward call; by his spirit applying his word, enabling him to believe in the only begotten Son of God, and bearing testimony with his Spirit that he was a child of God," "Loving God, he loved his neighbour as himself, and had power to walk in all his commandments blameless." "This is a rule which admits of no exception. God calls a sinner his own, that is, justifies him, before he sanctifies." This last line belongs to that of no exception, and
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not as the Author of the Sermon has pointed and applied it. But he adds, "None of the prophets or apostles had that power."

To which I answer, of *Zacharias* and *Elizabeth*, "Were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless." Therefore these two had that power.

Page 19. "Infidels may laugh, Arminians and Papists may rail against this truth, at making man a mere machine. I for one, believe we are so far mere machines, as not able to act, but as we are acted upon." "For it is God which worketh in us both to will and to do of his good pleasure." Phil. ii. 13.

I am surprized the Author should find fault with Mr. *Wesley*, for what he did, since as a mere machine, he could not do otherwise. Is not this finding fault with what God does, or decrees? Is it not saying to him; why didst thou make Mr. *Wesley* thus? If thou hadst made him a Calvinist, he would have been a very useful man; or if thou hadst but obliged him, by thy irresistible grace at last, to have renounced his Arminian tenets, and embraced Calvinism, I would have hung my pulpit in mourning on the occasion, and have hoped he was gone to heaven. As this Author believes he is a mere machine, and not able to act but as God pleases, if he is guilty of drunkenness, whoredom, swearing, lying, false accusations, or railing, flandering, &c. he is still a mere machine; he, poor man, cannot help it! If we believed so, it would be wrong for us to find fault with our fellow machines. And if it is as he says, he ought not to find fault, since as mere machines, we cannot help what we do. Besides, if nothing is done, or comes to pass, but what God has absolutely appointed, then every man does the will of God; and therefore this Author ought not to find fault, lest he should reply against God, and his own doctrine, which is, that no man can act contrary to God's decrees.

He tells us that, "particular election and reprobation is the truth of God. Christ spoke of them both in a breath, in Matt. xi. 25," which the Reader is desired to examine without prejudice.

Page 21, &c. He quotes Rom. ix. 11, 12, 13, which he says, "Contains sovereign election, and sovereign reprobation."

The Scripture saith, "The Lord is good to all, and his tender mercies are over all his works," Psalm cxlv. 9. I apprehend that tender mercies, and saving mercies are the same, and are a demonstration that God willeth not that any should perish: for how can his tender mercies belong to the reprobate; who from all eternity he has doomed to endless damnation: and that by such an act of sovereignty, as they cannot possibly evade.

Page 22. He says, "I would ride my horse to death, to do any of them (the Arminians) a piece of service, in body or soul: but I wish their doctrines at hell, from whence they came." I believe the doctrine of absolute predestination, took its rise in hell, among those damned spirits, who might thereby have a pretence to accuse the Almighty, with the cause of their damnation, instead of accusing themselves with sinning, and not keeping their first estate.

Page 23. "God's election is the ground,
Of all our comfort here."

Since Christ is the only foundation of a sinner's hope, he that by faith hath Christ formed in him, "the hope of glory," has a far better ground for his comfort, than what some men call God's election; because it is doubtful, whether God's election is such as they say it is. Their saying so, is no proof to us. Where we see the marks of a renewed nature of being born again of the Spirit of God, of being justified freely through the redemption which is in Christ Jesus, of being translated out of nature's darkness into his marvellous light,

light, and from the power of Satan unto God, and who is sensible of his own inability, to do any thing acceptable in the sight of God, and who ascribes the whole of his salvation, and the whole work of grace wrought on his soul to God's grace, through Christ alone, from first to last; such a one is of the number of the elect. And such as these being thus led by the Spirit of God to renounce all self-ability, and self-dependence, are the Sons of God, and heirs of eternal glory, and have no righteousness to plead, but that of Jesus Christ our Lord.

Page 24. "Destroy not him with thy meat, for whom Christ died." Mr. C. says, "this only means, destroying a weak believer's peace." What sophistry is this! For the words are, destroy not *him*, the weak believer, and not a word of destroying his peace.

As for his saying that God must be wanting in power, if he died for every one, and one is lost, the answer hereto may be found, in the Answer to the Arminian Skeleton.

He then quotes Mr. *Wesley's* words, "It cannot be denied that "He" (Jesus Christ) "every where speak as if he was willing that all men should be saved." I, says this Author, "answer, where does he so speak? Not in 1 Tim. ii. 4. for all men there is evidently all sorts of men." Evidently! Pray where is the evidence of this?

Page 25. "This decree saith he, (Mr. *Wesley*) whereby" whom "God did foreknow, he did predestinate," was indeed from "everlasting; this whereby all who suffer Christ to make them alive are elect." "Here the Author says, the creature is made stronger than Christ." But how contrary to the apostle's words. Rom. vi. 16. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" For if the grace of God has enabled us to make choice of Christ, to make us alive by his holy Spirit, how are we then stronger than

than Christ, by yielding up ourselves to obey him, when it is he that worketh in us to will and to do of his good pleasure, according to his holy word.

Page 27. This Author finds fault with Mr. *Wesley's* doctrine of justification, and says, that Christ, "is more than the cause of it, he is our justification itself." Mr. *Wesley* says in his Sermon on the Lord our Righteousness, "To all believers the righteousness of Christ is imputed," "When they believe. In that very hour the righteousness of Christ is theirs," and says, "It is true, believers may not all speak alike, and yet their experience may be as sound as ours." Here the Rev. old Gentleman stoops to the rest of his brethren in the faith of Christ, who may think and speak different from him in some things.

Page 28. He says, "Those who are of the election of grace, were justified in the sight of God before the foundations of the earth were laid, so that they are as much justified by Christ's righteousness while in an unconverted state, as they are in a converted state." This is contrary to what St. *Paul* says, Eph. ii. 3. "and were by nature the children of wrath, even as others," which could not be, if they were justified before the foundations of the earth. Beside St. *Paul*, says Rom. iii. 24, 25. "Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God," and 28, "Therefore we conclude, that a man is justified by faith, without the deeds of the law." And we find in the 4th chapter, that *Abraham's* faith was counted or imputed unto him for righteousness, and so will ours, as may be seen in the 22d, 23d, and 24th verses.

Page 29. He says, of Mr. *Wesley*, "If the man had recanted all his principles, though even at the eleventh hour, I would have hung my pulpit in mourning too." In

In such a case he must have recanted, justification by faith in the merits of Christ, and also the new birth, and the doctrine of being saved by the washing of regeneration, and the renewing of the Holy Ghost, &c. In short, he must have renounced the whole Christian revelation. And for what? Why, to please this self-important young man, that he might have hung his pulpit in mourning on the occasion.

As for this Author's rejecting the doctrine of Christian Perfection, and pleading for sins remaining in us as long as we live, I do not wonder at it, for was he perfect in the love of God, he would not have railed as he has done in his Sermon. But under the pretence of sin remaining in him, he has a cloke for his evil-speaking, and may perhaps say with Dr. C—p, if God is angry with a believer though he sins often, he would be angry without a cause. For he says,

Page 30. "Blessed be God the truth is in us, and constrains us to say, we have sin within us; yea we have sinful thoughts, words, and actions; but the blood of Christ cleanseth us from all—the conscience from guilt, as well as making us clean in the sight of God." This is wonderful indeed, that the blood of Christ cleanseth us from all, and yet we sin, in thought, word, and action; and the conscience from guilt, so then we are sinful, and yet the conscience not defiled; and we can see sin in ourselves, and yet we are clean in the sight of God! at this rate we see better than him. How absurd!

He says, "Blessed be God we believers have no conditions to perform." Our Lord saith, John xiv. 15. "If ye love me keep my commandments." Fear God and keep his commandments; ask and ye shall have, seek and ye shall find, knock and it shall be opened, again, watch and pray, and pray always; and pray without ceasing, "If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. viii. 13. Now these with many other

other passages that might be brought, shew that every believer has conditions to perform, with promises, and threatnings annexed; but I see some men choose rather to cavil, than acknowledge the truth that thwarts their opinions. I should take the Author to be an Antinomian, from these and other of his words, only he says, none of them shall preach in his pulpit; he should have said, none except himself.

Page 31. He there cavils against Mr. *Wesley*, because he says, "Christ says, my sheep that hear my voice, follow me in all holiness," and asks, "where is all holiness in the text." "Search and look, for in God's words, such words are not to be found, neither are they implied." What sophistry! what falsehood! If any person follow Christ, it must be in holiness. See 1 Pet. i. 15, 16. "But as he which hath called you is holy, so be ye holy in all manner of conversation." Because it is written, Be ye holy, for I am "holy," See also Heb. xii. 14. "Follow peace with all men, and holiness, without which no man shall see the Lord." See Luke i. 75. and 2 Cor. vii. 1. and 1 Thess. iv. 7. But if this man is persuaded that *all holiness* is not meant in these texts, but only some holiness, let him beware how he joins together what God has put asunder, I mean, sin and holiness: for the character of our Lord's sheep is, that they follow him, and will not follow a stranger, see John x. 4, 5. then they will not follow sin, which is quite a stranger to our Lord.

He charges Mr. *Wesley* with saying, "One who is purchased by the blood of Christ may go to hell." "He who is a child of God to-day, may be a child of the devil to-morrow." Here the Author breaks out, "Be astonished O heaven at this! It is folly to say, Christ purchased souls to go to hell; upon this ground how did Christ know but he might die in vain." Answer, Christ tasted death for every man, See Heb. ii. 9. Now if any man neglect so great salvation, he is the cause of his own damnation; for Christ had

had purchased heaven for him, and not him for hell, but he being determined to go on in sin, he must of course go to hell, as an intruder there; for if any person neglects to obtain, through Christ, the crown of eternal life, which he had purchased for him, another shall receive it in his stead, until all the number of those, who by faith in Christ, are saved. And those are they who are of the election of grace, and they are those whom God foreknew, would yield to his grace and be saved; and this is the caution given to all. "Hold that fast which thou hast, that no man take thy crown." Rev. iii. 12. See ii. 10. and 1 Pet. v. 4. and 2 Tim. iv. 8. We are also told, Matt. x. 22. "He that endureth to the end shall be saved." St. John faith, 1 Epistle iii. 8. "He that committeth sin, is of the devil," then he at that time cannot be of God. And St. Paul in the 5th of his Epistle to the Galatians, mentions seventeen sorts of sins, and says, verse 21, "that they which do such things, shall not inherit the kingdom of God." It therefore remains for this Author to prove that no child of God can commit such sins, which if they do, either wilfully or willingly, let them here read what the Scriptures faith in this case. And as the Author in his 32d page says, "There is great room to believe from Scripture, that every false prophet, &c. is eternally lost," so we have room to say from the Scripture also, that every person who committeth sin is of the devil.

Page 33. The Author says of the persons who turn from Arminian doctrines, &c. "They grow in knowledge as well as in grace, they grow sick of Arminian doctrines, they grow in love to Calvinist doctrines, that is, to the doctrines of the Bible; they grow out of conceit with perfection, and they grow up to a knowledge of that perfection which is in Christ." Therefore it is, that I have more hope of some, who are among the Arminians, than I have for their deceased false teacher; because in the course of so many years, he never grew better," but rather grew worse."

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This is excellent doctrine: they grow in knowledge as well as in grace, and in love to Calvinist doctrines, the doctrines of the Bible, 1. They know that God has absolutely decreed that a few, called the elect, shall be saved, and that the far greater part of mankind shall be infallibly damned, which neither the one nor the other can evade or resist: but the Bible says, Ezek. xxxiii. 11. "Say unto them, as I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die?" 2. They know that Christ died but for a few, the elect; the Bible says, Heb. ii. 9. "that he by the grace of God should taste death for every man." and 1 Tim. ii. 4, 5, 6. "Who will have all men to be saved, and come to the knowledge of the truth. For there is one God and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." When that due time is come, it will then be testified, to the confusion of those who now deny it; that Christ gave himself a ransom for all mankind. Then will be declared, according to John, 1 Epistle ii. 2. "And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." 3. "They know that very one must sin as long as they live." But the Bible says, "He that committeth sin is of the devil," 1 John iii. 8. Here let every one, who committeth sin, or turns advocate for sin, *fear*: lest while he thinks himself a child of God, he should be found a child of the devil, "for in this the children of God are manifest, and the children of the devil." "Whosoever doth not righteousness, is not of God, neither he that loveth not his brother," 10th verse. 4. They know, as this Author saith, "We believers have no condition to perform." The Bible says, Rev. xxii. 14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City." Likewise
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see our Lord's Sermon on the Mount, and other passages quoted before in the preceding pages. Yet I presume that this Author does perform various conditions, commanded of him in the word of God, such as preaching, praying, visiting the sick, &c. Now, if these are done with a view to his obtaining salvation through faith in Christ, then they are such conditions as are commanded, as St. Peter speaks of, 2 Pet. i. 5.—10. in which he concludes, "for if ye do these things, ye shall never fall." But if these are not conditions, then he that does them, does works of supererogation which would sound a little too Popish.

5. They grow out of all conceit with perfection. Christ said, Matt. v. 48. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Surely this must mean, perfectly free from sin; but it is a wonder they do not grow out of conceit with the Bible, for having such passages in it.

6. They grow up to a knowledge of that perfection which is in Christ. The Bible says, 1 John ii. 3, 4. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Page 34. Here the Author thinks many will judge him. No doubt but they will; for he has set them the example, in his rash and uncharitable censures, which shews, what spirit he is led by, in condemning others for false teachers, because they hold not his opinions in all things; as if he was the only one that knew the truth, and all other persons were false! if his censures are not railings, I know not what are; for like the Chief Priests and Pharisees, who called our Lord a deceiver, after his death, so this Author has called Mr. *Wesley*, after his death; a false prophet, in many places in his Sermon; and represented him, as one who laid in wait to deceive: thus the Author has trod in the steps of the Chief Priests and Pharisees, and our Lord's

words are here fulfilled, the Disciple is not greater than his Lord, and as our Lord was called Beelzebub, so have they called his servant a false Prophet, &c.

Some may think the Author's doctrines are wrong as well as his spirit ; but I hope they do not judge or condemn him because his opinions, in various points, are different from theirs ; but let each judge for himself, and let us pray for each other, that we may be led into the way of truth, and by the spirit of love and holiness, and not dispute against the Bible, or any part of it, for that would be a sin, as the Author says in his 11th page, " They who try the Spirit by the Scriptures, with a single eye to his glory, whether Preachers or hearers, however they may be condemned by men on earth, will be applauded by God and Christ, and all the holy angels, with, Well done, good and faithful servant, enter thou into the joy of thy Lord." Here the Author gives us a copy of the joyful sentence which will be passed on Mr. *Wesley*, Mr. *Whitefield*, and numberless others, both Arminians, and Calvinists, who through faith in Christ, inherit the promises. There is a blessed Coalition of them in heaven, where their different opinions are set right : and why should there not be a union and friendly Coalition here among Arminians and Calvinists, though the Author is against it. I do not mean in every unessential doctrine, but in those which are absolutely necessary to salvation, and which each of them is pretty well agreed in ; such as, the corruption of man's nature by the fall ; the impossibility of our delivering ourselves from that corruption, and from God's just judgment, by any thing we can do ; that no man can be saved, but by the merits of Christ, who is the Author of our salvation, and that no man can be justified by any thing he can do, but only in, and through the righteousness of Christ, received by faith, which faith is the gift of God, as St. Paul saith, *Eph. ii. 8, 9*. Such Christians are also agreed, that

that of necessity, every man that is saved must experience the new birth, being born again of the Spirit of God, or they cannot enter into the kingdom of heaven, they are also agreed, that every man must be sanctified by the washing of regeneration and renewing of the Holy Ghost: and that none but those who are justified through Christ, and sanctified by the Holy Ghost, are allowed, to be the elect of God: to this all sound Calvinists, and Arminians agree, though they differ from each other in the account they give of the method and manner of God's dealings with the elect, and the reprobate, yet they all come to this point; that all those who are saved, are saved by the grace of God, in Jesus Christ, and all who are not thus saved must perish. And is it not a pity that these Christians should not give each other the right hand of fellowship, and go on in their Master's business according to the light God has imparted to them; and thus join together to the pulling down the kingdom of sin and Satan, and building up the kingdom of God, and his Christ, in the hearts of sinners, as the Lord shall enable them; and then if it should please God, that some who are convinced of sin, &c. under an Arminian Preacher, and receive a deliverance under a Calvinist Preacher, or are unawakened under a Calvinist: and comforted under an Arminian, let neither boast, but say it is the Lord's doing, and it is marvellous in our eyes, which shews God's approbation of both, and that he worketh by whom he will, and in what manner his wisdom seeth meet. To conclude, Let us follow peace with all men, and let brotherly love continue, bearing with, and forbearing each other in love. And let each Preacher say, with respect to others, say that God has sent him to preach the Gospel, and not to hinder and vilify others from doing the same, and then in the end, each will receive the joyful welcome of entering into the joy of his Lord, which will be the happy portion of all that love the Lord Jesus Christ. Amen.

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